THE Cities Safetie:

OR, A FRVITFVLL Treatise (and usefull for these dangerous times.)

On PSAL. 127. 1.

Except the Lord keepe the Citie, the watchman waketh but in vaine.

Manifesting
1. *Wherein a Cities safetie consisteth.*
2. *The foregoing signes of a Cities destruction.*
3. *The preventing meanes of a Cities ruine.*

All applyed to our Cities in *England.*

Being the effect of divers Sermons preached at *Newcastle* upon *Tine*, in the Lecture there;

By *R. Ienison*, D. of Divinitie.

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BRITISH MUSEUM

TO

THE RIGHT HONOVRABLE,

Sir IAMES CAMBELL
Knight, Lord Maior of the
Citie of *London*:

To the Right Worshipfull,
Sir HENEAGE FINCH
Knight, Recorder of the
same Citie:

To the Right Worshipfull, the
Aldermen and Sheriffes, with
the whole Senate and Coun-
cell of that famous
CITIE.

R. I. wisheth all true honour, safetie,
and happinesse.

RIght Honourable, right worshipfull, and worthy Sirs: Give

leave I pray you, to a far off stranger, to salute you all in the Lord, and to wish well unto you, and (under his Majestie) to your ancient and renowmed Citie. My purpose is not to entertain your thoughts with any discourse of the antiquitie, glorie, and other praises of it. I would rather shew my desire, and doe my best endevour, that being

ancient,

ancient, it may also be
eternall; and being
many wayes glorious,
the glorie of it may ne-
ver bee stained. To
which end this present
Treatise may bee of
good use, which,
though at first prea-
ched in a Towne o-
therwise of good note,
being as the eye of the
North, howbeit more
obscure, compared
with your great and
honourable Cities:

and

and though now it bee
conceived fit to bee
published, for the use
generally of all other
Cities and Townes
thorow out the King-
dome; yet your Me-
tropolis, or Mother
Citie, may lay claime
to it, above the rest, as
being by way of excel-
lencie, *The Citie*, on
whose safetie, well-
fare and well-doing,
doth in good part de-
pend the safetie and
well-

well-fare of other Daughter-Cities and great Townes thorowout the Realme. Our eyes are on you: we much what imitate your fashions, good or evill, and from you we fetch and frame our customes. My desire is, this Treatise, and that the rather by your godly care, may doe your Citie good: and I doubt not, but wee shall all fare better with

it, and for it. I have presumed too farre already in this Dedication, being so obscure and unknowen unto you: but my hope is, you will accept of my good (and withall sincere) meaning, and will respect and entertaine mee in your thoughts, as a well-willer to your Citie, and as a friend and brother, in that Societie and Communion

of Saints, wherein we juſtly call and account Chriſt our Head and common Saviour. To whoſe ſafe tuition and keeping, I in the bowels of Chriſt commend, and ſhall ever in my prayers recommend your worthy ſelves and your Citie, reſting

The Churches ſervant,
and yours in the Lord,
Robert Ieniſon.

From my houſe in
Newcaſtle upon Tine.
May 26. 1630.

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To the Readers.

CHristian Readers; As you like the Contents, you may either read further, or forbeare. If you looke for words, you may finde those that suit the matter and argument in hand, but not such as may give content to curious expectation. Important, grave, and necessarie arguments, such as I hope, (without flattering of my selfe) wise men will, as the times are, confesse this to bee, would not be handled with any affectation of words, phrases, sentences, (other than the naturall Genius of the Author readily affords.) This I only say; Divers godly, usefull, and most profitable Treatises and Discourses

courſes are neglected by too many, through a prejudice of the perſons, learning, phraſe, and other homely habit of the Authors, which, (if ſuch prejudice were laid aſide) would prove, I will not ſay only uſefull and profitable, but even ſaving alſo, by Gods good bleſſing annexed thereunto, at the earneſt prayers of the Authors, and by his owne moſt gracious and free promiſe. You that ſeriouſly wiſh your owne good, and your Countries, and withall have learned to meaſure words by the matter, not matter by words, will not, I know, be offended at my honeſt plainenesſe. If any thinke my paines ſuperfluous, or that I might have left this taske to others of greater gifts, authoritie and countenance: I muſt tell you, that I could not take my ſelfe thus freed: neither ſhould you, if eſpecially your calling be as mine is. For then you ought, as good Vine-dreſſers under Chriſt your head,

head, and as the neceſsitie of the times require, not only afford your prayers, *that God, (after ſo many yeares of his patience) would ſpare our barren fig-tree this yeare alſo,* Luk.13.8,9. *(that is, ſome competent time, ſuch as may beſt ſtand with his glorie) but alſo promiſe and afford your beſt* paines, *and doe your utmoſt endevours with heart, tongue and hand,* to ſeeke the good, *and to procure the well-fare of Gods Church;* Pſal.121.6,7, with 9. to dig about it, and to dung it, *and ſo to doe whatſoever dutie is contained under theſe phraſes; In a word, to procure (for your parts, what by your prayers, what by your paines) further and longer ſparing to the ſame. And with this care and dutie, I thus, (according to your ſeverall places, gifts and callings, whether Miniſters, Magiſtrates, or yet men of more private condition) leave you charged; wiſhing that you and I may finde a diſcharge from* Ezek.22.30.

To the Readers.

God in our consciences here, and hereafter at his Tribunall, for all our failings and negligences in this kinde.

Yours in Christ,

R. F.

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1. Declared.

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The end of the Contents.

The Cities safetie.

PSAL. 127. 1.

Except the Lord keepe the Citie, the Watch-man waketh but in vaine.

WE read *Matt.* 12. 25. *Sect.* 1.
That *Everie Kingdome divided against it selfe is brought to desolation; and everie Citie or house divided against it selfe shall not stand.* Which words shew indeed the great benefit of *unitie*, in *houses, cities, kingdomes*, namely *preservation* and *safetie*; and the apparant danger of division within themselves, namely *ruine* and *desolation* (as on that Text I elsewhere shew at large:)

Yet I take, that the *diviſion* there ſpoken of, doth neceſſarily imply a diviſion firſt from God; and the *unitie* of theſe within themſelves doth preſuppoſe union with God and his Law (who is, and ſhould be chiefe or only *Maſter* in our houſes, chiefe *Governour* in our Cities, the only *Monarch* in our Kingdomes.) Otherwiſe, unitie in evill, is diſunion from God: Agreement in Hereſie or Poperie (though *unitie* and *univerſalitie* be pretended) is but *Schiſme* from God.

Union with God needfull in theſe dangerous times.

This unitie, as it concernes *Cities*, is here taught us, being that which only preſerves them in ſafetie; and as the times are, it is a moſt needfull leſſon for us to learne, when, if not the whole Kingdome, yet particular Towns and Cities (ſituated eſpecially neere the ſea) are daily threatned with ſome ſudden ſurprizall.

The

The words would a little bee explaned, before wee ſet downe the obſervations. The words explaned.

By *Citie*, wee meane not the bare wals and buildings (which yet ſympathize often with the other) but the ſtate of the Common-wealth, as it is confined to ſuch or ſuch particular Citie or Corporation of men. What is meant by *Citie*.

We have moreover here to conſider of *watching* and *waking*, both of them mentioned: that of *watching* being aſcribed, firſt, to the *Lord*, by the name of *Keeper*, *Except the Lord keepe, or watch over the Citie*; then to *men*, whether the watch-men of the Citie more properly, or the Magiſtrates thereof metaphorically: For it is but the ſame word in the Originall, which is here aſcribed to God and Man, ſo that the words may run either thus, *Except the Lord keepe the Citie, the* What by *watching* and *waking*.

keeper waketh but in vaine: Or thus, *Except the Lord watch the Citie, the watch-man waketh but in vaine.* The other word, *waketh*, belongs here only to man; who is said both to *watch and to wake* properly, both these being affections properly of the bodie, though *watching*, as ascribed to God, is metaphoricall, and said so only by similitude. To *watch* & to *wake*, though ascribed here to the same man, yet are two different things: to *wake* is more generall, many *wake* who *watch* not, as men that on the day time goe about their ordinarie businesse (as we now wake, but watch not properly) and on the night, when they should sleepe, being kept awake either through disease of bodie, or distraction of minde; yea, a man that is set to watch, may keepe awake, and yet not watch, if hee doe not minde

And of the difference betweene them.

minde nor regard his charge. But bodily *watching*, implyes a *waking*, firſt for *time*, then, when his and others ordinarie time of ſleepe and reſt is: and then, for the *end* of it, when it is for the tending, heeding, and keeping of ſome thing: as when men wake and ſit by a ſicke man that cannot ſleepe, or as when men wake and watch their Hawkes, to keepe them from ſleepe, that ſo they might tame them; or eſpecially, as when Shepherds wake, and ſo watch by night over their flocks, to tend and keepe them from the wolfe and theefe, as the Shepherds, *Luk.* 2. and *Iacob* keeping *Labans* ſheepe. And thus the phraſe here belongs properly to the *watchmen* of a Citie, eſpecially in time of danger, who in the night (eſpecially) as alſo in the day, are ſet at the gates of the Citie, or elſewhere,

Luk. 2. 8.

Who are meant by watchmen.

1. Souldiers and Sentinels.

as Scouts, to discover, and to give notice of danger, and so to prevent it, they watching for the rest, and waking whilest others sleepe, yea, that others may sleepe securely; as a Greeke Commander said, *That hee kept sober and watched, that others the whilest might drinke and sleepe: And Philip King of Macedon used to say, that he might safely drinke deepe, so long as Antipater kept sober and watched.* But this watching and waking here may bee extended further, than to watch-men properly so called, or Souldiers, keeping and watching the walls or forts, and must be made to belong to *Magistrates*, and *Iudges*, and chiefe Officers, & Commanders in and over Cities, as suppose *Lieutenant*, Lord Maior, Captaines, and the like, who both properly, as occasion serveth; and metaphorically, doe accor-

Epaminondas.

See *Gatak.* Spirituall Watch.

2. Magistrates.

according to dutie, watch for and over their Cities & Townes, by their *care* and *vigilancie*, providing all things needfull for the safetie of a Citie, as *men* well trained, munition, forts, wals, and other necessaries, having also their eyes in their heads, wisely to observe, see and foresee danger, and care to prevent the same. In which regard the Magistrate (whether chiefe or subordinate) is, even by the Heathen, called by divers names, as *Shepherd of the people*, for the reason aforesaid (by *Homer*;) and so Μέσων, for his care; Ἐπίσκοπος, or Bishop, by *Plato*; and by *Xenophon*, ὄμματα, for his *watchfull eye*, and generally by the Grecians, the chiefe Magistrate is called ἄναξ, from his care and safe keeping of his subjects; and by the Latines *rex*, *à regendo*, from ruling and wise governing: In a word,

Whose severall titles import so much.

ποιμὴν λαῶν.

Vt Plutarchus interpretatur, ἀπὸ τῦ ἀναχῶς ἔχειν, quod est curam gerere & tueri. Lips. Rex, ut ordinem servet, & compositè imperet.

word, by *Homer* the Magistrate is called βουλήφορος ἀνήρ, one wise and apt to giue good counsell, of whom he also saith, χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα. Such an one must be vigilant, and not sleepe whole nights; and by *Seneca* his Office is, to take to his care the publike weale of others, to undergoe their fortunes, and forgetting himselfe, to live in a manner wholly to others: night and day to be solicitous for their good, and to thinke how to procure the same.

His office, saith *Seneca, Lib. 1. de Clement.* is, *Admittere in animum totius reipub. curam, & populi fata suscipere, & oblitum quodammodo sui, gentibus vivere: noctes omnes & eſque perpeti solicitudinem, pro salute omnium cogitare.*

3. Ministers.

Now from this care and watchfulnesse we must not exclude the *Ministers of God*, who are called *Watchmen*; *I have set watchmen upon thy walls, O Ierusalem, which shall never hold their peace day nor night*: Who yet watch not so much *for*, as *over* our soules, *Heb.* 13. 17. not *for*, that is in our stead, to free us from watch-

Isay 62. 6. & Ezek. 3. 17. & 33. 2. Ierem. 6. 17. Isa. 21. 11, 12.

ing,

ing, (no more than the Magiſtrate ſimply watcheth *for us*, by his care, to make vs careleſſe) but *over* us, to keepe us awake and watchfull, as men watch Deere, or Hawkes, or ſicke Patients, after phyſicke taken, or a veine opened, when ſleepe would prove dangerous.

Now of all theſe together; It is moſt truly ſaid here, that, *Except the Lord* (by his watchfull eye, care, mercie, and providence) *keepe*, or watch *the Citie*, *the watchman*, (whether Souldier and Sentinell, Magiſtrate or Miniſter) *waketh but in vaine*, and all meanes uſed by them, in giving warning, and all kinde of care and preparations, are to no purpoſe for prevention of danger: If any of theſe be vigilant, carefull, and doe his dutie, it is Gods gift and mercie, who puts ſuch care into them; yea moreover,

Yet God is our chiefe keeper & watchman.

Without whom all others watch and wake in vaine.

God

God himselfe also must watch, and as it were, scout from Heaven by his providence) which he also doth for those that are in Covenant, and keepe it, with him) or otherwise, all mans wisdome, vigilancie, care and providence, is in vaine, neither will it prevent danger. Therefore is God called the *Keeper* or *Watchman* of *Israel*, and of everie faithfull one in it, *from whom commeth our helpe*; of whom it is said, *Behold, hee that keepeth thee will not slumber, he that keepeth Israel shall neither slumber nor sleepe, the Lord is thy keeper*, &c.

Psal. 121. 1. 2, 4, 5.

Sect. 2.

Two generall observations.

THese words then of the Psalmist will afford us these two meditations: *First, That the safetie of Cities is from the Lord, and from their union with him.*

Secondly, That there is no safetie to Cities, not united unto God, from

any

any other meanes whatſoever.

1. For the firſt: Though ſometimes wicked Cities for a time finde ſafetie, and feele no outward evill, (which is to be aſcribed too, to Gods more generall providence, goodneſſe, and long patience, which Cities therefore, continuing wicked, muſt not thence juſtifie themſelves:) yet this privilege of ſafetie, (ſpecially as it is a bleſſing) belongs peculiarly to *godly Cities*, even to ſuch as God will take and acknowledge for his owne, and to godly perſons in them. Over ſuch Cities God will in ſpeciall manner watch for good, and will eſtabliſh them in ſafetie. Of ſuch God ſaith, *I will watch over them, to build and to plant:* ſo that of *the Citie of God*, and of the great King, it is ſaid, *God is known in her palaces for a refuge; —ſo that when even Kings are aſſembled, they paſſe*

1. The ſafetie of Cities (though never ſo well fenced) is from God.

Who watcheth over them.

Ierem. 31. 28.

And preſerveth them.

Pſal. 48. 1, 2, 3, 4. --- 7, 8. *paſſe by together, God breaketh the ſhips of Tarſhiſh with an Eaſt-wind,* ſo that Gods people may ſay, *As we have heard, ſo have wee ſeene in the Citie of the Lord of Hoſts, in the Citie of our God, God will eſtabliſh it for ever.* And, *Glorious things are ſpoken of thee, O Citie of God,*

Pſal 87. 3, -5. *of Zion it ſhall be ſaid, the Higheſt himſelfe ſhall eſtabliſh her.* Yea,

Being unto them as a wall, ſuch experience have Gods people of his power, providence, and protection, that they ſing this

Iſa. 26. 1. ſong, *Wee have a ſtrong Citie, ſalvation* (or deliverance) *will God appoint for walls and bulwarks.* And *why?* though walls and bulwarks

Of fire, be wanting, (as it was with *Ieruſalem* after the captivitie, when it was without walls, and the building of it much oppoſed by

Zach. 2. 5. enemies;) *Yet, ſaith the Lord, I will be unto her a wall of fire round about:* So that the enemies may as well offer to run their heads into the fire,

fire, as to annoy that citie, which God hath once taken into his protection. For thus we read of *Gog* and *Magog*, which *compaſſed the campe of the Saints about, and the beloved Citie*, that fire came downe from God out of Heaven, and devoured them. God will alſo be to his, *To Zion the citie of ſolemnities, a place of broad rivers and ſtreames, wherein ſhall go no galley with oares, neither ſhall gallant ſhip paſſe thereby*, (that is, to doe any hurt or annoyance, which mercie we of this Nation have had experience of, eſpecially in that intended and attempted Invaſion in 88.

Revel. 20. 9.

And waters.

Iſa. 33. 20, 21.

The like experience in particular, doe ſuch as feare God find, of Gods aſſiſtance, ſuccour and watchfulneſſe over them, even then, when they are watched and waited for by the adverſarie for hurt: even then God proves their

The like he is to particular perſons, though never ſo watched by the enemie.

their keeper and watchman. Thus, beſide the example of

Iudg.16.2,3. *Sampſon*, whom God ſtrengthened, (beyond his preſent deſerts) to eſcape out of *Gaza*, *when the Gazites compaſſed him in, laying wait for him all night in the gate of the Citie*, &c. Wee read of the

As to the Apoſtles. *Apoſtles*, who being put into priſon, and the priſon ſhut with all ſafetie, with the keepers ſtanding without before the

Acts 5.23. doores, yet that the Angell of the Lord opened the doores, and brought them forth. The like

Peter. and 12.4,5,6,7, &c. ſpecially concerning *Peter*, though *kept with foure quaternions of Soldiers, bound with two chaines in priſon, the keepers alſo before the doore keeping the priſon*; And concerning

Paul. Acts 16.23,24. --26, &c. 2 Cor.11.32,33. *Paul*, *kept ſafely in an inner priſon*, and that in the *ſtocks*, as alſo watched in *Damaſcus*, *which Citie was kept with a Garriſon*, and all to apprehend him; yea, concerning

cerning *our Saviours dead bodie*, which was made ſure in a Sepulchre ſealed with a *watch* (of ſouldiers) ſet by it, to keepe it: All which yet (God keeping them, and watching over & for them) were delivered, by the miniſterie of Angels: So true is that of *David, The Angell of the Lord incampeth round about them that feare him, and delivereth them.* Our Saviours bodie. Matth. 27. 66. and 28. 2, 4. Pſal. 34. 7.

Thus doth God watch over his, whether ſingly, or with others, and it is he that hath appointed ſafetie to godly *Cities*, concerning everie one of which I may ſay, it is, as ſome Cities were of old, a Citie of *refuge*, for ſuch as are not wilfull and obſtinate offendors. Deut. 4, 41, 44.

IF any now aske, *Whence* comes this ſafetie to ſuch Cities? I anſwer, Not from their owne ſtrength of walls and fortifications, *Sect.* 3. Whence is this ſafetie to Cities.

1. Generally from Gods confederacie with them, and from his presence.

tions, neither from humane wisdome and policie; but from Gods *presence*, according to *Covenant*, and from those promises of his Protection, which hee hath made and annexed to divers *Qualifications* in his people. For I may say, with such God is *confederate* and an Associate, and consequently interessed in their cause and quarrell, against his and their enemies, and such Cities, as we have heard, God accounts his owne, and therefore will protect and defend them. Vpon this respect and ground he delivered Ierusalem and King *Hezekiah* (after the taking of *Samaria*, and carrying away the ten Tribes) saying to *Sennacherib*, *Hast thou not heard long agoe, how I have done it, and of ancient times that I have formed it? now have I brought it to passe, that thou shouldest be to lay waste fenced Cities into ruinous*

2 King. 19. 22. 25, - 28. 32, &c. & Chr. 20, 6.

nous heapes? And, *I will defend this Citie for mine owne ſake, and for my ſervant Davids ſake.* Gods preſence then is the ſafetie of ſuch a Towne or Citie: *There is a river, the ſtreames whereof ſhall make glad the Citie of God; God is in the midſt of her: ſhe ſhall not be moved, God ſhall helpe her, and that right early.* Pſal. 46. 4, 5.

Now God is with, and in the middeſt of ſuch Cities, as are with him by *faith, feare, righteouſneſſe* and *obedience*, and otherwiſe by humiliation and repentance. To *faith* is required *an entertainment* of the doctrine of God and of Chriſt: and *peace* and ſafetie belongs to ſuch a Citie, houſe and perſon, as to *Zacheus.* Matt. 10. 11, &c.

2. From ſuch Qualifications, as unto which God hath promiſed his aſſiſtance.

As to *faith.*

2. An *Apprehenſion of Chriſts Iuſtice* or righteouſnes, by which men become righteous by faith, and accordingly ſhew forth righ-

2. To Righteouſneſſe.

teouſneſſe towards men; ſo that it may imply both *Iuſtification* and *Sanctification*, and other fruits of faith, unto which, like bleſ-

Deut. 28. 1, -3. ſings are promiſed; *If thou ſhalt hearken diligently unto the voice of the Lord; -bleſſed ſhalt thou bee in the Citie.*

Ia. Gourdon in ἐναντιῷ. I place no validitie in that conceit of ſome, who gather by what meanes Cities are conſerved from the myſticall ſignification of the word Citie in He-

עיר brew, *Gnir*, conſiſting of three letters, whereof the firſt, *Gnain*, ſignifieth the *eye*; the ſecond, *Iod*, ſignifieth *God*; the third, *Reſch*, the *head*; collecting thence the ſignification of the word to bee this, *That God being in the eyes & heads of the Citizens ſhall be the only meanes to preſerve and defend that Citie.* But I know that God hath made a promiſe to the Iuſt and Righteous, and to ſuch as truſt in

him,

him, and doe him ſervice; ſaying, *They that truſt in the Lord,* Pſal. 125. 1, 2
ſhall be as mount Zion, which cannot be removed, but abideth for ever: as the mountaines are round about Ieruſalem ſo the Lord is round about his people, &c. So that now any proportionable number of luſt men in a Citie, ſhall bee the ſafetie of it, as if there had been but ten righteous perſons in *Sodom*, neither it nor thoſe other Cities had periſhed by fire and brimſtone. Righteous men the preſervation of Cities. Gen. 18. 24, &c.

How doe the Righteous this? By the righteouſneſſe, 1. Of their perſons. 2. Of their actions, as, 1. Prayers.

1. By the righteouſneſſe of their perſons, as is ſaid, *Iob* 22. 30.

2. By the righteouſneſſe of their *actions*. And *firſt* of their *Prayers*; whether I refer that of *Salomon, By the bleſſing of the upright, the Citie is exalted.* Prov. 11. 11. The power of which prayer we ſee in *Abrahams* requeſt for *Sodom*, and of *Lots* for *Zoar*. Gen. 18. & 19. 20.

2 Vnpartiall execution of *Iustice.*

Secondly, of their unpartiall uprightnesse in executing Iustice, and regarding the cause of the poore. Of this we read, *The righteous considereth the cause of the poore* (by which generally is meant a love and zeale of Iustice) *but the wicked regardeth not to know it: Scornfull men bring a Citie into a snare: but wise men turne away wrath.* These wise men are righteous men, and righteous men are wise men; who by executing Iustice, turne away wrath from a Citie: that is, by an unpartiall execution of good and just Lawes: for whereas good Lawes are made for the repressing of vice and violence, it is most true which is spoken by *Aristotle*, that the verie safety of the Citie consists in (such good) Lawes: that is, in the observation of them, and in the unpartiall execution of Iustice according to them: which

Prov. 29. 7, 8.

Which is the safetie of Cities.

Inde data leges, ne fortior omnia posset. Ovid.

ἐν τοῖς νόμοις εἶναι ἡ σωτηρία τῆς πόλεως. Arist.

which Iuſtice *Plato* very fitly cals the verie *ſtrength and ſtay of Cities:* And elſewhere hee ſpeakes to this effect, *That God, as it were, leſt all mankinde ſhould periſh, hath given to them ſhamefaſtneſſe and juſtice, that they might be the bonds and ornaments of Cities without which all civill ſociety muſt come to naught.* So *Cicero* makes *Equitie and Iuſtice the bonds of Cities, keeping them together.* To which purpoſe *Seneca* the *Tragedian* tels us, that where there is not ſhamefaſtneſſe, care of juſtice, ſanctitie, pietie and fidelitie, that Kingdome (and ſo that Citie) is unſtable. To take away then confuſion in a Citie, care muſt bee had to Iuſtice, to bridle the licentiouſneſſe of the wicked, &c. ſaith the Poet *Horace:* So ſhall a man become a Father, and as it were, *Saviour of Cities.*

ἕρμα πόλεων. *Fulcrum civitatum.* *Plato in Protagora.*

Ius & æquitas Vincula civitatum. Cicer. in paradox.

Vbi non eſt pudor, nec cura juris, ſanctitas, pietas, fides, Inſtabile regnum eſt. Sen. in Thyeſte.

O qui ſquis volet impias cædes, aut rabiem tollere civicam: Si quæret pater urbium ſubſcribi ſtatuis; Indomitam audeat refrenare licentiam, &c. Hor. lib. 3. carm. 24.

Now to Iuſtice, and conſequently,

This Iustice consists,

quently to the preservation of Cities and Townes it belongs; First, *To cut off wicked doers*, otherwise, *Foolish pitie will marre the Citie*: Thus *David*, (oh let Rulers heare it) *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the Citie of the Lord.* Did it not bring safetie to the Citie *Abel*, (which *Ioab* besieged) when by the advice of a wise and righteous woman, *Shebas* the Traytors head was cut off and given to *Ioab*. The contrarie befell the *Benjamites*, as hereafter we shall see.

1. In cutting off wicked doers.

Psal. 101. 8.

2 Sam. 20 15, 16. – 21. 22.

2. To cherish the good and righteous, according to that, *When it goeth well with the righteous, the Citie rejoyceth*, as in *Ioseph*, *Esther*, and *Mordecai*, who were the preservation of the Iewes in their severall Cities.

2. In cherishing the good.

Prov. 11. 10.

Esth. 8. 15.

3. By their *diligent service of God*; for unto it, God hath made a pro-

3. The service of God.

a promise of defence and protection, according to that, *Thrice in the yeare shall all your men-children appeare before the Lord God* (namely at Ierusalem) *neither shall any man desire thy land* (that is, thy cities or thy houses) *when thou shalt goe up to appeare before the Lord thy God*, &c. God in such case, (as we in obedience and sinceritie, minde and attend his service) will protect and watch over our Cities, though otherwise they should be weakly manned, and left to the keeping of women only and children, as those Cities of *Iudah*. Exod. 34. 23, 24.

4. By *Obedience* performed to Gods Lawes, according to *Deut.* 28. 1, 2, 3. without which, there can be no safetie to any Citie, though never so well fenced with wals and bulwarks? For, *Each Citie is better fenced with the good manners of the Citizens than with* 4. Obedience to God.

Civitas non tam muris quam moribus munitur.

the walls of the Citie: If sinne and evill be harboured within, the wals will prove but a weake defence without: as elsewhere, out of *Plautus* I have shewed *.

* In the preface to Israels Idolatrie, in sacrificing their children to Devils.

5. By Humiliation.

5. Lastly, in case we have failed in our obedience, and that some judgement therefore doe approach our Cities, how may it be kept off? I answer, by the exercises of humiliation, publike and private, and of *renued Repentance* and *Reformation:* See this in the example of good King *Hezekiah*, when *Sennacheribs* mightie Host came against *Ierusalem*; *He covered himselfe with sackcloth, and went into the house of the Lord:* and not only *fasted and prayed* himselfe, but sent to the Prophet *Isaiah* to do likewise, after which he had a gracious answer, which told him, *The enemie shall not come into this Citie, nor shoot an arrow there*, &c. The like safetie found

As in King Hezekiah.

Isa. 37. 1, 2, 3, -14, &c.

and vers. 33.

Queene

Queene *Eſther*, *Mordecai*, and all the Cities where the Iewes dwelt, againſt *Hamans* wicked Decree. But when after they had humbled themſelves by faſting and prayer, &c. And for *Reformation* (as particularly of abuſes of the Sabbath) ſee *Ier.* 17. 25. where we ſee how a thorow Reformation of it, will avert & pacifie the Lords wrath, and cauſe the Citie (otherwiſe in danger, *verſ.* 27.) to remaine for ever.

And *Eſther.* Eſth. 4.16. & 8.15,16,17.

See Ier. 17.21, 22,.24,25,-27. And by *Reformation.*

Now this firſt branch thus made plaine, may, by way of further uſe, helpe to ſettle and confirme us in our *Iudgement*, as alſo direct us in our *practice.*

1. OVR Iudgement may hence be ſettled againſt the pernicious Doctrine of that *Florentine* Monſter *Machiavel*, and the like judgement, at leaſt practice, of too many of his Schol-

Sect. 4. The uſe of this former obſervation. 1. Againſt *Machiavel* and his followers.

Schollers, which is, that vertue and religion is not needfull in a true and good *politie*, or to the government of the Common-wealth, whether more publike or private in a Citie; telling us that the Common-weale may be well ordered without [a] *fidelitie*, without [b] *clemencie*, without [c] *religion*, yea, without any [d] *vertue*: He tels us that faith or fidelitie, clemencie, liberalitie; and lastly, all vertues are hurtfull to a *Citie*: And that a Prince, without all question, may forsweare himselfe, deceive and dissemble; and that Religion doth but depresse mens mindes, and make them abject. In a word, he tels us, that, *That Citie is safe, which nourisheth dissentions and factions*. But what have the former proofes told us out of Gods Word? Yea, out of the testimonie of the Heathen. It seemes such

Machiavel de Principe, cap. 15.

[a] *Cap. 18.*
[b] *Cap. 17.*
[c] *Cap. 18.*
[d] *Cap. 15.*

Cap. 18.

Comment. in Liv. lib. 2. cap. 2. Tutissima est civitas quæ dissidia & factiones nutrit.
Comment. in Liv. lib. 1. cap. 4.

such Politicians as he, regard not at all the authoritie of Gods Word, and therefore must bee suffered to perish in their owne wisdome, seeing they account the wisdome of God to be foolishnesse. But it seemes, that as *Machiavel* is not now alone, so was he not the first, that thought Christian doctrine and religion not to be for the profit of the Common-wealth: For Saint *Austen* writing to *Volusian*, tels *him that he was not ignorant, that hee did suffer the contradictions of some, who therefore thinke, or would have it thought by others, that Christian Doctrine doth not agree with the good and profit of the Common-wealth, because they would not have the Common-wealth to stand by the firmnesse and stabilitie of vertue, but by the ungodlinesse of Vice.* But wee have heard the contrarie, and must remember, that

At contrà Arist. polit. 7. c. 8. Qui τὴν ἱερατείαν, sive περὶ θείων ἐπιμέλειαν ex cerum numero esse affirmat, sine quibus civitas esse nequit. Et, religio & timor Dei solus est, qui custodit hominum inter se societatem. Lact. cap. 12. de Ira.

Qui propterea putant, vel putari volunt Christianam Doctrinam utilitati non convenire Reipublicæ, quia nolunt stare reip. firmitate virtutum, sed impietate vitiorum. August. ad Volusian. Epist. 3.

that seeing it is God who appoints and establisheth Kings, Scepters, Cities, and watcheth over them, and seeing that man cannot be united unto God, but by *Truth* in the understanding part, and by *Goodnesse* in the will, he must be as good as mad that will say, that either man or *Citie* can be conjoyned, or cleave to God, who is the first and chiefe Truth and Goodnesse, without both truth and goodnesse in themselves.

Sect. 5. 2. This teacheth us to make use of such meanes.

2. AGaine, seeing wee now know the meanes and way to procure safetie to our cities and places of habitation, let us accordingly *use* them: And let everie one of us in our places, and for our parts labour to make the places of our dwelling, Cities of God, that so God may preserve & watch over his owne Cities.

Cities. If *Paul* eſcaped a whipping and ſcourging by vertue of his privilege of being a Roman, or a Citizen of Rome, doubtleſſe we belonging to godly Cities, and being for our parts members thereof, ſhall eſcape, (as we have already of this place done) many dangers, and remaine a quiet habitation, God ſtill hemming us in with his mercies, and guarding us with wals of water. But conſidering how wee have generally failed to keepe covenant with God, and how farre wee come ſhort of righteouſneſſe, and other duties mentioned, and withall how apparant our danger is (with others;) Let us betake our ſelves to the laſt dutie, or practice of Humiliation and Reformation, and thinke on the example of *Hezekiah*, and the Elders of Ieruſalem, mourning in ſackcloth, of *Eſther*, and laſtly of *Nineveh*,

Acts 22.26,-29.

Eſpecially of humiliation.

Seeing Gods voice.

Ionah 3. 10. *Nineveh*, repenting upon *Ionah* his denunciation of judgement againſt them. Thinke that a like *voice* cals to vs for the haſtening of our repentance: or it may be ſuch a voice againſt this place (if not whole Realme) as once was uttered in *Ieruſalem* againſt *Ieruſalem*, not long before the beſieging and taking of it, crying, *A voice from the Eaſt, a voice from the Weſt, a voice from the foure winds, a voice againſt Ieruſalem; —and woe to Ieruſalem and the Sanctuarie thereof, woe, woe to Ieruſalem.* I may now ſay to this place in the words of *Micah*, *The Lords voice crieth unto the Citie, and the man of wiſdome ſhall ſee thy name, heare yee the rod, and who hath appointed it.* And if any of you, whether ſeriouſly or ſcoffingly, ſhall aske me, ſaying, *Watchman, what of the night? Watchman, what of the night?* (that is, you pretend viſions

Crieth to us.

Ioſeph. d Bello Iudaico.

And to our Cities.

Micah 6. 9.

Iſa. 21. 11, 12.

ſions of the night, which portend our ruines, come tell us the tale of the night, what of the night?) I muſt anſwer, *The morning* (of your day of trouble) *commeth, and alſo the night*, (trouble and calamitie it ſelfe) *if ye will inquire, inquire, returne, come. Inquire* with your tongues, and ſay, What ſhal we doe to be ſaved from wrath; *Returne*, in the purpoſe of your hearts; and *come* home to God and holineſſe in your lives and converſations. For thus God in effect bids us ſpeake to the *Cities* of *England*, as once *Ieremie* to the Cities of *Iudah*, *If ſo be that yee will hearken, and turne everie man from his evill way, that hee may repent of the evill that he purpoſed to doe unto us*. Ier. 26. 3, 3.

In a word, Beloved, harden not your ſelves againſt Gods feare, that ye ſhould, being called to repentance, with *Ieruſalem*, (and

Isa.22.8,9,10, 11. (and in like danger) *Looke to the houses of armour*; —to *make up the the breaches of the Citie*, or Towne, *to fortifie the wall*, to make ditches, &c. *But not looke to the maker thereof, and not have respect to him that fashioned it long agoe*: (seeing God now cals to weeping, &c.) for unlesse God (also) keepe the Citie which hee hath made, all these meanes, if they were more than they bee, are vaine, and the watchman waketh in vaine.

Sect. 6. 3. Vse, not to be *secure*: but to watch and to use meanes.

3. AND yet such *meanes* may, yea, must bee used with the other. Gods protection and watching over us doth not exclude, but include the care, providence, and watchfulnesse of others; for wee have both in the Text, *The Lord keeping*, and *the Watchman waking*: To the end then that the Lord may keepe

and

and protect the Citie, the watchman muſt do his part alſo, ſeeing God (now adayes eſpecially) workes by *meanes*, not by *miracles*, and his bleſſing in this particular, as in all other, waits upon mans care, labour and providence, which God as well requires on our behalfe, as promiſeth helpe unto us on his behalfe: he can ſuccour us in danger miraculouſly, and doth alſo, when meanes cannot be had, (without default in us:) he often alſo preventing our meanes and providence, as in the diſcoverie of the Papiſts Powder-plot, &c. Yea, working contrarie to meanes, as in ſending our dread Soveraigne (then Prince of Wales) with ſafety home againe from Spaine, &c. But where God will have meanes uſed, as in this caſe in my Text, there muſt wee as well by *obedience* look to Gods *command*,

By which God now ſaves, and not by miracles.

as by *faith*, to his *Promise* of Protection; and so doing, wee in all dangers are, as not to trust in our owne meanes, so not to distrust Gods promised helpe.

1. That the Lord then may keepe the Citie, the watchman must both *wake* and *watch*. Which dutie concernes *watchmen*, properly so called in regard of bodily care, watchfulnesse and paines; 2. *Magistrates* and chiefe Officers; and *thirdly*, even *Ministers* in their places, these being also, as we have heard, in a true, though metaphoricall sense, watchmen over the places where they live, and unto which they are appointed: and *generally*.

This concernes, 1. *Magistrates.*

But the *first* may be reduced to the *second*, it being one chiefe part of the Magistrates care, to see that their Townes and Cities be well fenced with wals, forts, and other warlike preparations; and

and alſo well provided of men well trained, munition, and other neceſſaries, whereby the Citie may be well fenced, guarded, fortified and ſtrengthened, and *why?* though ſuch meanes be not to be reſted in, and that God, if need be, without them could ſuccour us, yet hee will not have them neglected, as accounting it no derogation to him in the honour of the victorie. And therefore *David* thus praiſeth God, *Bleſſed bee the Lord, for hee hath ſhewed me his marvellous kindneſſe in a ſtrong (or fenced) Citie:* not in a Citie unfenced, careleſſe and ſecure. And ſo elſewhere. It were preſumption otherwiſe to expect Gods aid.

Who firſt muſt ſee their Cities well fenced.

Why?

Pſal. 31. 21.

2 King. 19. 25.

Now this concernes us of this place, with others, who have been too long ſecure, and without meanes of ſufficient preparations and fortifications. What ſhall

Application to our ſelves.

we doe in caſe wee bee ſuddenly aſſaulted? We may gheſſe from our * late feares, and when wee apprehended ſome preſent danger. How did it then trouble many (though our men were commendably trained, and in ſome readineſſe) that yet here a *Fort* and other helpes were ſo farre to ſeeke? How was it wiſhed that time might bee ſpared us for the procuring of a ſufficient fortification at the mouth of our Haven, when at that time, and in ſuch ſtraits as wee tooke our ſelves to be in, it could not be expected? yea, how readie were we then, many of us to have parted with a good proportion of our meanes, to have helped forward that worke, if we could have hoped thereby in due time to bee provided of a ſufficient Fort, and of other neceſſarie and ſufficient defence? And have we

* In Auguſt 1627. at Newcaſtle: and in the South parts towards the end of May, or beginning of Iune, 1627.

We, who have ſo ſoone forgot our late feares,

(I

(I will not say others too) so soone forgot all our feares, as not, now (when wee have, in all likelyhood, sufficient time and leasure) to provide our selves indeed of such things? Or doe we thinke we shall never at any time incurre true and apparant danger, because these proved but Scare-crowes? Our causes of feare are still as great as formerly; and why should not our preparations bee answerable? It is no wisdome for us, or any others, to have our Forts to build, our skill and weapons to seeke, when we should use them. Remember we what befell *Laish* in her securitie: and how God sent *Nebuchadnezzar* to the *wealthy nation, which dwelt without care, having neither gates, nor barres*, &c. Thinke of the *Amycleans*, who as wee stood in feare of an Invasion; and upon divers

must looke on the examples, of

1. *Laish.* Iudg. 18. 7, - 9, - 27.

2. The wealthy nation. Ier. 49. 31, 32.

3. The *Amycleans.*

reports of the neare approach of the enemie, the Citie was raiſed and in an uproare, being much troubled, as we with others have lately beene. Vpon which rumours (proving falſe) they reſolve not to be afraid hereafter, and by order and Law made it death for any afterwards to make ſuch reports. But ere long, the enemie came indeed, and whileſt all were ſilent, and none gave warning, & ſuddenly ſurprized their Citie, & deſtroyed the Citizens being ſecure, careleſſe, and unprovided. We hitherto, in too many places of this Nation, reſemble them too farre: I pray God wee ſmart not for it as they did. Were we not alike ſecure, we would now, when time ſerves, leſſe ſpare our purſes and our paines than wee doe, wee would importune authoritie to helpe us herein, and withall, our ſelves

Hinc proverbium: Loqui vola; nam ſcio Amyclas tacendo periiſſe. & Tacita Amycle. Virg.

ſelves expend and lay out part of our wealth, for the ſecuring of the reſt. Wee may remember what is related concerning *Conſtantinople*, the Imperiall Citie, how the inhabitants thereof, (being otherwiſe verie wealthy) refuſing to contribute with the *Emperour*, unto the repairing and ſtrengthening of the ſame, were all of them with their Citie, taken, ranſacked, deſtroyed feare-fully, by *Mahomet* the Great, who in the ranſacking of their houſes, bleſt himſelfe to finde ſo much wealth, wondring that men having ſuch abundance, would part with nothing for their owne defence. Even thus may it fare with many wealthy places of the Land, if they in time doe not wiſely prevent it. And then what folly to loſe all, (yea, life and all) for the ſparing of ſome? It is but too great an

4. Of *Conſtantinople.*

Rich. Knolles in the life of *Mahomet* the Great.

Weapons and preparation discourage the adversary from attempting.

incouragement to our enemies to assault us, when they know our weakness and inabilitie to resist. A cowardly theefe on the high way being weaponed, will adventure upon a stronger man unarmed: Weapons, wee say, promise peace, seeing none dare easily provoke that people, kingdome or citie, which he sees armed and readie for defence and revenge, *A watchfull providence then, in the Magistrate, prevents an imminent danger*; whereas too much securitie opens a wide doore to the enemie. Shall wee then sit still and doe nothing, and thinke when true danger is, that it is enough to betake our selves to prayers and wishes, and that God should doe all, and fight for us from Heaven? we are deceived. Wee must not looke for Gods help by our lazie praiers & womanish intreaties: wee must

Prayers not enough.

Non enim votis neque supplicijs muliebribus auxilia deorum parantur: vigilando, agendo, prospere omnia cedunt. Salust. Catil.

as

as well *watch* as pray, and labour and uſe *meanes*, as expect the *end* without meanes: as * elſewhere I have alſo ſhewed, wee indeed muſt not neglect *prayer*, but have our hearts and our one hand at leaſt lift up to God by daily and conſtant prayer againſt the prevailings of *Amalek*, yet our other hand muſt weild the weapon. At leaſt *Ioſhua* muſt fight, as well as *Moſes* pray, *Exod.* 17.

* In my Treatiſe on Iſa. 9. 12, 13.

Sect. 7.

BVt beſides this care, which is outward and concerning outward things, *Magiſtrates* who are ſet over others, as keepers and guardians, muſt alſo ſee that by their reſpect had to the unpartiall execution of Iuſtice, they helpe to procure the good and ſafetie of the place where they live, ſeeing, as wee have heard, thus, *Wrath is turned away from a Citie.* And this is by incouraging the

2. Magiſtrates muſt watch, by executing Iuſtice.

the Righteous, not suffering him to be made a prey by the wicked and ungodly; as also by drawing out the sword of Iustice against the enemies of *truth* and *holinesse*, not suffering the wilde *Boare* to enter into Gods Vineyard, nor seducers of Gods people to finde harbour and entertainment within our wals: Thus with sword in hand should the Magistrate play the part of the *Angell*, set at the doore of *Paradise*, to *keepe* the way of the tree of life. Where such are so welcommed, and their Entertainers not brought to the curse and *oath* (of allegiance to God and the King) no, not so much as to the pecuniarie weekly mulct for absence from Gods Church, there with their owne hands they hale and bring in the *Trojan Horse*, that is, such enemies at unawares, as (what by their readi-

Gen. 3. 24.

nesse

neſſe to partake when time ſerves with forreine enemies, what by Gods juſt judgement on the place, for harbouring and ſuffering them, without execution of Gods Law and mans upon them) will bring ruine and deſolation to the Citie. But of this their dutie elſewhere. In my preface to Iſraels Idolatrie, &c.

Neither are Magiſtrates only *Watchmen*, but *Miniſters* alſo, concerning whom God ſaith to the Iewes, *I have ſet watchmen over you, ſaying, Hearken to the ſound of the trumpet:* — ſo *Iſay* 62. 6, 7. and ſee *Ezek.* 33. 2, 3, &c. to *verſ.* 10. God often reveales his ſecret to his ſervants the Prophets, that they may give warning to others: And *when the Lord ſpeakes to them who can but propheſie?* Thus the trumpet is blowen in the Citie, that the people may be afraid. Thus by giving warning by *preaching* they helpe

2. Miniſters muſt *watch*.

Ierem. 6. 17.

1. By preaching.

Amos 3. 6, 7, 8.

the Righteous, not ſuffering him to be made a prey by the wicked and ungodly; as alſo by drawing out the ſword of Iuſtice againſt the enemies of *truth* and *holineſſe*, not ſuffering the wilde *Boare* to enter into Gods Vineyard, nor ſeducers of Gods people to finde harbour and entertainment within our wals: Thus with ſword in hand ſhould the Magiſtrate play the part of the *Angell*, ſet at the doore of *Paradiſe*, to *keepe* the way of the tree of life. Where ſuch are ſo welcommed, and their Entertainers not brought to the curſe and *oath* (of allegiance to God and the King) no, not ſo much as to the pecuniarie weekly mulct for abſence from Gods Church, there with their owne hands they hale and bring in the *Trojan Horſe*, that is, ſuch enemies at unawares, as (what by their readi-

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Ierem. 6. 17.

1. By preaching.

Amos 3. 6, 7, 8.

helpe to turne away Gods wrath from the Citie, as also by *reproving* such sinnes, as for which God destroyes great Cities: (of which afterwards) this they also doe, and should doe, by *prayer* and intercession to God for the averting of his wrath, as did *Ezekiel* in the vision. Thus should wee in our place watch over others for good: but the complaint may be of too many, as of the Prophets of Israel, *O Israel, thy prophets are like the foxes in the desarts; yee have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battell in the day of the Lord.* Now such being by their office, *keepers of Gods sheepe*, which are committed to their custodie and care, if any by their default doe perish or miscarrie, it must by them be made good, as *Iacob* made good to *Laban*, what was torne of beasts,

2. By reproving sinne.

3. By prayer.

Ezek. 9. 5, 8.

Ezek. 13. 4, 5. Negligent Ministers reproved.

Gen. 31. 39.

beaſts, or ſtollen, according to the Law of things committed to keeping of others, and miſcarrying. Exod. 22.7,&c.

To conclude, wee all of us in our places ſhould helpe forward the common ſafetie, what by becomming righteous our ſelves, what by our *prayers* for others, ſo *ſtanding in the gap for them*. 4. All muſt watch. Iob 22.30. Gen.18.32,&c. Ezek.22.30.

And when God ſees us thus to watch and wake for the good of others, and of the place where we live, hee will bleſſe our endevours, and prove our keeper and preſerver.

2. AND where thus the watchman doth his dutie, (each in his place) wee muſt reſt ſecure, and leave the ſucceſſe to God, not being diſcouraged with our owne weakneſſe, or inſufficiency (as it may be thought) of meanes; or with the ſtrength, power,

Sect. 8.

4. Vſe: Thus watching, we muſt not diſtruſt Gods providence.

power, and malice of adversaries, but must *rest* our selves upon Gods goodnesse, power, and
2 Chron. 14. 8, -11. providence, as did King *Asa*, ever comforting our selves in
Psal. 34. 20. this, that *God keepeth all our bones*,
Iob 7. 20. that he is the preserver and *keeper of men*, especially of *Israel*, that is of his people that trust in him, and that he hath made a like promise to all *his* to that he made
Gen. 28. 15. to *Iacob*, even to keepe them in all places whither they goe: to whom accordingly in their di-
Psal. 17. 8, 9. stresses they may pray, *Keepe mee as the apple of thine eye*; *-from the wicked that oppresse me, from my deadly enemies who compasse mee about*. And their comfort and
Psal. 121. 4. & Psal. 91. 11. securitie is, *hee that keepeth Israel shall neither slumber nor sleepe*.

And thus much for the former meditation or observation; namely, that the safetie of Cities, though never so well fenced,

is

is from the Lord. This is *Positive*.

THe other is this, and it is *negative: That there can be no true safetie to Cities, from any outward meanes whatsoever, without the Lord:* That is, without his love, favour, providence, and protection: Or, which is all one in effect, *Disunion of Cities from God, brings them to ruine and desolation.* Though then Cities bee never so strongly fenced with wals and bulwarks, though they be never so well watched, though *Magistrates* bee wise and provident for outward things, needfull for the defence of the Citie, yea, though Gods *Ministers* and Messengers bee not wanting to give warning of danger, yet *unlesse God also*, and that chiefly, *keepe the citie, the watchman* (whosoever) *waketh but in vaine*; and all

Sect. 9.

The second Meditation: Disunion of Cities from God, brings them to ruine.

No safetie to Cities from their owne strength.

This point is 1. Declared. 2. Proved.

all other meanes and preparations prove uneffectuall.

ὅτι. διότι. And here wee will shew first, That this is so with some use: and then *why* it is so, and of what further *Vse* this may be to us.

1. Declared, Suppose we that Townes and Cities be never so strong in outward respects, yet if wickednes raigne therein, and that accordingly God doe not specially keepe and watch over the same for good, we must conclude that all other strength, watchings and providence is in vaine.

1. God often deprives Cities of their strength and stay. For *first*; whatsoever may be conceived to bee as a *staffe*, *strength*, or *stay*, to any place or Citie, wherein men may seeme to trust, yet the Lord, not being a friend and confederate with them, doth soone take away and deprive them of all these, and so leave them naked, and exposed to the mercilesse will of their adver-

adversaries. This we may see in
this one instance, in the Citie *Ie-*
rusalem, and in *Iudah*, which in
Isaiahs time was verie strong and
well furnished of all things
needfull for an established state,
both of Church and Common-
wealth: they had stayes of all
kindes: As 1. *Plentie of food, and*
yearely provision of all things
needfull for life, as also abun-
dance of wealth: *Their land was* Isa.2.7.
full of silver and gold, neither was
there any end of their treasures.
2. *Militarie strength*, provision
and munition: *their land was full* ibid.
of horses, neither was there any end
of their chariots. 3. *Magistrates*
and wise Senatours (who had
knowledge how to rule the peo-
ple) with all other parts of poli-
ticall regiment. 4. *Prophets* also,
who by their prayers, as also pro-
phesying, were whilest they li-
ved, as *Pillars* in the Church, and Gal.2.2.

2 King. 2. 12. as the *horſemen and chariots of Iſrael*, in the Common-wealth, who ſtayed Gods hands, as did *Moſes*, and often ſtood in the gap; beſides other godly and righteous men, Magiſtrates, and men of more private condition, who helped to keepe off blowes from others. 5. Laſtly, *Mechanicall Arts* and *Sciences*, which are alſo neceſſarie many wayes for the ſtrengthening of a Citie.

Yet, concerning all theſe, how ſoone God deprived them thereof, and cut them ſhort in their hopes, appeares by that which we read in the Prophet *Iſaiah*:

Iſa. 3. 1, 2, 3. *Behold, the Lord, the Lord of Hoſts doth take away from Ieruſalem, and from Iudah, the ſtay and the ſtaffe, the whole ſtay of bread, and the whole ſtay of water: the mightie man and the man of warre, the Iudge and the Prophet, and the prudent, and the ancient, the Captaines*

of fiftie, and the honourable man (eminent in countenance,) and the Counſellour, and the cunning Artificer, and the eloquent Orator, &c. This the Lord did accordingly, and ſo made them weake, who tooke themſelves to bee verie ſtrong. Yea, and when they looked for helpe, aid and ſuccour elſewhere, (when they were in ſtraits) the Lord did not only *in his anger cut off*, as is ſaid, *all the horne* (or ſtrength) *of Iſrael*, but alſo cauſed *their eyes to faile for their vaine helpe*: So that they complaine and lament too late, ſaying, *As for us, our eyes as yet failed for our vaine helpe: in our watching we have watched for a nation that could not ſave us.* How true then found they that which the *Pſalmiſt* teacheth, *Except the Lord keepe the Citie, the watchman waketh but in vaine?*

Yea, and of ſuch helpe as they ſeeke elſewhere.

Lam. 2. 3.

Lam. 4. 17.

But *ſecondly* ſuppoſe, ſome

2. God often turnes backe weapons of warre.

strength and weapons of warre remaine, by which wee may resist, and at least defend our selves? Yet what saith God to such, as whom King *Zedekiah* sent to *Isaiah* the Prophet, to inquire, when the Citie Ierusalem was besieged by the Chaldeans? *Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the King of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this Citie.* And the meaning is, though yee bee well provided of men and armes, and that you have sufficient for the defence of the Citie, yet I will keepe backe your weapons, that they shall not profit you; * yea, I will turne them back upon you, as with a mightie and contrarie wind, upon your owne faces, and you shall wound your selves by them:

Ierem. 21. 4.

* Thus in that battell between *Theodosius* and *Maximus*, the winds fought for *Theodosius*, See *August. de Civit. Dei, lib. 5. cap. 26.* Yea, *Claudian* an heathen Poet writes thus:--

Te propter gelidis Aquilo de monte procellis
Obruit adversas acies, revolutaque tela.

them: yea, though as yet there be a ſtrong *wall* alſo betweene you and your enemies (which ye have lately fortified, yea, and made a ditch betweene the two walls) and that yee hope to repell the enemies forces, *Yet I will aſſemble them into the midſt of the Citie*, your wals and ditches, your armour and weapons ſhall ſtand you in no ſtead. This is that which the Lord had formerly ſaid by the ſame *Ieremie* (concerning not only their ſtrength, but their treaſure, as God had alſo by *Iſaiah* threatened to King *Hezekiah*, ſee 2 *Kings* 20. 13,-17.) *I will deliver all the ſtrength of this Citie, and all the labours thereof, and all the precious things thereof, and all the treaſures of the Kings of Iudah will I give into the hand of their enemies*, &c. Thus wee ſee there is no ſtrength, ſafetie, nor defence againſt enemies, where

Vertit in lautores, & turbine reppulit haſtas. Claud. 3. Coſſ. Honor.

Iſa. 22. 10, 11.

Ierem. 20. 5.

3. Howſoever, he layes waſte even ſtrong and fenced Cities.

God takes not our part. This makes God so usually in Scripture threaten to lay waste even fenced Cities, bee they never so well fortified; *The defenced Citie shall be desolate.* And, *Woe to Ariel, to Ariel the Citie where David dwelt*: Now *Ariel* signifies as much as *Lion of God*, and therfore a strong Citie, as if it were of brasse, for so the brazen Altar also was called *Ariel*, &c. Now though they kill sacrifices also, (and so trust not only to outward meanes, but to their service of God, which was but an outward and hypocriticall service) yet saith God, *I will distresse Ariel*; *—I will campe against thee round about, and will lay siege against thee with a mount*; *—and thou shalt bee brought downe.* This was also signified by *Ezekiel* unto them, by the type of a *siege* pourtrayed upon a tile. Thus also is *Israel*

Isa. 27. 10. & 29. 1. & 2. 3. Ezek. 4. 1, 2.

(with

(with *Syria*) threatened, *The Fortresse shall cease from Ephraim; —and his strong Cities shall bee as a forsaken bough; —and there shall be a desolation.* And for *Iudah*, which in the day of their danger, *looked to the armour of the house of the forrest; —fortified the wall of Ierusalem, and made a ditch between the two walls, but looked not to God*, giving themselves to feasting and merriment, what saith God? *Surely this iniquitie shall not be purged from you till yee die.* He threatneth them elsewhere in this manner, *The day of the Lord of Hosts shall be upon everie one that is proud, —and upon everie high tower, and upon everie fenced wall: and upon all the ships of Tarshish*, &c.

Isa. 17. 3, & 9.

Isa. 22. 1, 2, &c. 8, 9, 10, &c. 14.

Isa. 2. 12, - 15, 16.

How true is it then, which so often is said, *Except the Lord keepe the Citie the watchman waketh but in vaine?*

Sect. 10.

Yea, God himselfe watcheth over wicked Cities for evill.

BVt it must further bee observed, that if God doe not watch over any Citie for good, then hee watcheth over it for evill: for there is no meane; if God be not for us, hee is against us. And hee himselfe watcheth over wicked Cities for evill, and setteth subordinate watchmen over them for the same end. Thus *Daniel* confesseth concerning Ierusalem, *Therefore hath the Lord watched upon the evill, and brought it upon us.* Even as it is noted elsewhere, that, *the Lord watched over them, to plucke up and to breake downe, and to throw downe, and to destroy, and to afflict.* Shall not then the watchman wake in vaine, when hee hath the Lord himselfe to watch against him? But thus saith God to *Zedekiah*, when *Ierusalem* was besieged, *I my selfe will fight against you with an outstretched hand, and with a strong arme,*

Dan. 9. 14.

Ier. 31. 28.

Ier. 21. 5, 6.

arme, even in anger, and in furie, and in great wrath; and I will ſmite the Inhabitants of this Citie, &c. And for thoſe that were left in the land after the taking of *Ieruſalem*, but yet would needs, contrarie to Gods will, goe into Ægypt, thus ſpeaketh the Lord, *Behold, I will watch over them for evill, and not for good,* &c. There is no fence then againſt God, when hee watcheth againſt our Cities. As to godly Cities he is *a wall of fire round about for their defence:* So to wicked Cities, he himſelfe will be alſo *a fire round about* to conſume them: as hee was to *Ieruſalem*, as *Ieremie* confeſſeth lamenting, *The Lord burned againſt Iacob like a flaming fire, which devoureth round about: hee hath bent his bow like an enemie,* &c. *hee powred out his wrath like fire.*

Ier.44 27.

Being as a fire round about to conſume them.

Lam.2.3,4.

And what other than the ſame Lord

Being that Watcher and Holy One.

Lord or Sonne of God, was *that Watcher*, that *Holy One*, which came downe from Heaven, in

Dan.4.13,14,-23.

Nebuchadnezzars dreame, and said concerning the tree which was strong, or concerning that King who was become strong, *hew the tree downe, and destroy it*, yet leave the stumpe, &c. which for the meaning of it was effected in him.

And appoints wicked men and enemies to be watchers against them.

But though it must needs bee an heavie thing for God thus to watch for evill over any person or Citie, or suppose it be an *Angell* for him, as that Angell which stretched out his hand, with a drawen sword in it upon

2 Sam.24.16. 1 Chro 21.16. and vers.13.

Ierusalem to destroy it; yet that is a *mercie* in comparison of that other *judgement*, to be left *to fall into the hands of men*. But such also are appointed watchmen a-

Ier.4.16,17.

gainst wicked Cities: *Behold*, saith God, *publish against Ierusa-*

lem,

lem, that watchers come from a far countrey, and give out their voice against the Cities of Iudah: as keepers of a field are they against her round about. Now, who are these watchers, but the same to whom God gave *charge over the Cities, causing them to draw neare, everie one with his destroying or slaughter weapon in his hand,* being said to bee *six men* in number, *Ezek.* 9. 1, 2? By whom were meant the chiefe Captaines of the *Chaldeans,* who are said to be six, according to the number of the chiefe gates of *Ierusalem*; signifying, that the enemies should besiege the Citie on everie side, so as none should escape out, and furiously rush upon them in everie street, causing the channels to run with bloud. These are they that say, *Let us goe unto the defenced Cities,* or at least, besiege such as so say, so that *the whole Citie*

and Lam. 1.17.

Ezek. 9.1, 2.

Ier. 4.5. & 29.

shall

shall flee for the noise of the horsemen and bowmen, &c. In a word, these are no other than such as the Scripture cals *Lions*, and *Leopards*, and *Wolves*, for their crueltie and fierceneſſe; saying, *The Lion is come from his thicket, and the Destroyer of the Gentiles is on his way: hee is gone forth from his place to make thy Land desolate, and thy Cities shall be laid waste, without an Inhabitant*. And, *A Lion out of the Forrest shall slay them, and a Wolfe of the evenings shall spoile them; a Leopard shall watch over their Cities.*

Yea, such as are a Lions and Leopards to them.

Ierem. 4. 7.

Ierem. 5. 6.

What a weake case then are the strongest Cities in without God, and unlesse hee bee their friend, and watch over them for good?

Sect. 11. Vse of this thus farre, is, 1. To make God our friend.

WE are hence taught. 1. To see how needfull it were, *to make and keepe God to bee our friend:*

friend: were it not good for us ſo to doe?

2. *Not to truſt to man*, Magi- 2. Not to truſt in men.
grate or other, without God. *Ceaſe ye from man, whoſe breath is in his noſtrills: for wherein is he to be accounted of?* And why? for behold, *The Lord doth take away from Ieruſalem, the ſtay and the ſtaffe*, &c. as wee lately heard. *Put not your truſt in Princes, nor in the ſonne of man, in whom there is no helpe; his breath goeth forth: — happie is he that hath the God of Iacob for his helpe*, &c. Iſa.2.22. & 3. 1, 2, &c. Pſal.146.3,4,5.

3. In caſe of danger, or other- 3. Not to truſt in our owne meanes, or ſtrength of Cities.
wiſe, not *to truſt in our owne ſtrength*, in our weapons, men, munition, or ſtrong Cities and wals, but chiefly to looke to the maker thereof, &c. which the Iewes in danger, did not. But let us remember and conſider, (beſides what is ſaid alreadie) what befell many ſtrong and Iſa.22.10,11. Strong Cities afford no ſafetie to ſinners.

well

well fenced Cities, and how they were not able to protect or keepe in safetie the Inhabitants thereof.

Instances, 1. In *Cains* Citie. Gen. 4. 17.

See this first in the Citie which *Cain* built, when he went, or rather was cast, out of the presence of the Lord. When God, whom hee should have made his strength and defence was departed from him, hee through feare of evill, and to fortifie himselfe, builds himselfe a Citie (which yet *Adams* family, increasing by *Seth*, did not, before the floud.) And yet, all that while, hee was still an Inhabitant of the land of *Nod*: Hee was, according to Gods prediction and curse, but *a fugitive and a vagabond in the earth*, continually pursued, with the voice of his brothers bloud, and of an evill conscience, not safe (in his strong Citie which he built) from the wrath of God.

Gen. 4. 12.

Or,

Or, as the words are in the Originall, *hee was building a Citie*, (which manner of ſpeech the Greek Tranſlation alſo keepeth) which may imply a beginning of the worke, though perhaps not finiſhed: as in the next Inſtance to be given, concerning the *Citie* and Tower of *Babel*, which after the deſtruction of the world by the floud, the men of thoſe times aſſayed to build, *ſaying, Goe to, let us build us a citie and a tower, whoſe top may reach unto heaven, and let us make us a name, leſt wee be ſcattered abroad, upon the face of the whole earth:* —but the Lord *confounded their language, —and ſcattered them abroad from thence upon the face of all the earth: and they left off to build the Citie.* And thus, diſſolving their communion, he brought on them the evill which they ſought to prevent: for, *That which the wicked feareth ſhall*

2. The Citie of *Babel.* Gen. 11. 4.

Prov. 10. 24.

ſhall come upon him. Yea, and that evill alſo which he will not feare: as in King *Nebuchadnezzar*, who, being told of evill to befall him, and exhorted by repentance to prevent it, continues ſecure, feares no evill, ſecures himſelfe from his Citie *Babylon*, and thus crowes on the top of it, ſaying, *Is not this great Babylon, that I have built for the houſe of the Kingdome, by the might of my power, and for the honour of my Majeſtie?* Yet from thence was hee fetched downe, and driven from men and his great Citie could not afford him any ſafetie from Gods diſpleaſure, &c. and for that ſtrong Citie it ſelfe (which was more a Region than a Citie) where is it now? What ſhall I ſpeake of *Troy*, the Pillar of *Aſia?* Or of *Carthage*, once the Metropolis of *Africa*, and graced with ſeventeene tributarie Kingdomes?

Or Babylon.

Dan 4.30.

domes? but I will rather betake me to cities mentioned in Scripture. Doubtleſſe the Cities of the *Amorites*, *were Cities fenced with high walls, gates and barres, verie great Cities, and the people ſtrong*, many of them the children of *Anak*, that is, mightie Giants: Inſomuch, as Gods people, though incouraged with his promiſe, and with former experience of his mightie power and acts in Ægypt and the red ſea, yet were afraid, ſaying, *Wee bee not able to goe up againſt the people, for they are ſtronger than wee, they are Giants*, we as *Graſſe-hoppers* in our owne ſight, and in theirs alſo: and yet, their ſinnes being now ripe, they could not ſtand before the children of Iſrael, but as *Moſes* ſpake in particular of *Og* the King of *Baſhan*, and of *threeſcore* Cities which belonged to him, ſo might he ſay of all the

3. The Cities of the Amorites.

Deut. 3. 5.

Numb. 13. 28, 31, 33.

Deut.3.3,4,5. rest, *Wee tooke all his Cities, there was not a Citie which wee tooke not*
Nehem.9.25. *from them.* But not marvell: for, as *Ioshua* and *Caleb* told the peo-
Numb.14.9. ple, *their defence (or shadow) is departed from them, and the Lord is with us.*

4. *Tyrus.* Thus concerning *Tyrus*, wee read; *Tyrus did build her selfe a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets:* yet what followes?
Zech.9.3,4,5. *Behold, the Lord will cast her out, and hee will smite her power in the sea, and she shall bee devoured with fire: Askelon shall see it and feare,* &c. her pride and power is elsewhere described, where the Lord triumpheth and sports himselfe at her overthrow, saying, *Is*
Isa.23.1,2,3, &c. and vers. 7,8,9. *this your joyous Citie, whose antiquitie is of ancient dayes? her owne feet shall carrie her afarre off to sojourne. Who hath taken this counsel against Tyrus, the crowning citie,*

whose

whose Merchants are Princes, whose Traffiquers are the honourable of the earth: the Lord of hosts hath purposed it, to staine the pride of all glorie, and to bring into contempt all the honourable of the earth, &c. See also Ezek. 26 3,4,-7,8,9, 10.

Moab also was strong, but saith God, *Because thou hast trusted in thy workes*; (that is, thy munitions, and fortifications, and warlike preparations) *and in thy treasures, thou* (or *even thou*, who hast made thy selfe so strong, and thinkest thy selfe so safe) *shalt bee taken, and Chemosh* (thy tutelar God, or Idoll) *shall goe forth into captivitie with his Priests and his Princes together: And the spoyler shall come upon everie Citie, and no Citie shall escape; – the Cities thereof shall be desolate, without any to dwell therein.* 5. Cities of *Moab*. Ier. 48.7,8,9.

I will conclude these Instances with the mention only of great *Nineveh* and *Ierusalem*.

6. Nineveh.

Ionah 1.2. and 3.3.

Diodor. Sicul. Strabo.

Nineveh, the *Pride of Assyria*, is called a *great Citie*, *an exceeding great or excellent Citie*, *of three dayes journey*: confessed so to be even by the histories of the Heathen, having foure hundred and eightie furlongs in circuit, when *Babylon* had fewer almost by an hundred: (which reckoning eight furlongs to a mile, amount to threescore of our miles.) No Citie had more stately wals; the

D. King Lect. 2. upon Ionas.

height whereof was no lesse than an *hundred feet*; the *bredth* sufficiently capable to have received three carts on a row, and they were furnished and adorned besides with 1500. Turrets. Wee need not then to doubt of *Nineveh's* strength. But *Nineveh* be-

Nahum 3.1,-5,

ing a *bloudie Citie*, &c. *Behold, I am against thee, saith the Lord of Hosts; – they that looke upon thee shall say, Nineveh is laid waste;* – Now Gods challenge to that

Citie

Citie is thus further set downe;
Art thou better than populous No, 8, &9,
that was situate among the rivers,
that had the waters round about it,
whose rampart was the sea, and her
wall was from the sea? Æthiopia
and Ægypt were her strength, &c.
yet was shee carried away, shee went
into captivitie; —all her great men 10, & 11, &c.
were bound in chaines: thou also
shalt be drunken, thou shalt be hid,
thou also shalt seeke strength, because
of the enemie. All thy strong holds
shall be like figtrees, with the first
ripe figs: if they be shaken, they shall
even fall into the mouth of the eater; —the fire shall devoure thy bars:
draw thee waters for the siege: fortifie thy strong holds, &c. there shall
the fire devoure thee, the sword shall
cut thee off, &c. Now all this was
afterward accomplished upon
Nineveh that mightie Citie.

And was not *Ierusalem* a Citie 7. *Ierusalem.*
great among the nations, and Prin-

ceſſe among the Provinces? Was ſhe not a defenced Citie? Yea, was not God himſelfe her ſtrength and her defence, ſo that the mightieſt armies were not ſuffered to prevaile againſt her, as in the dayes eſpecially of *Aſa*, *Iehoſaphat* and *Hezekiah*? Yea, was not *Ieruſalem*, as wee have heard, well *fortified* at the verie time of her taking? Yet how doth *Ieremie* lament her miſerable eſtate? ſaying, *How doth the Citie ſit ſolitarie that was full of people? how is ſhe become a widow, that was great among the nations, &c. the Lord hath accompliſhed his furie, hee hath powred out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.* Though ſhee were ſo ſtrong before that, yea, at that time, that, *The Kings of the earth, and all the inhabitants of the world, would not have beleeved, that the adverſarie*

2 Chron. 14. and chap. 20. and chap. 32. Iſa. 22. 8, 9, 10, 11.

Lam. 1. 1.

and chap. 4 11,

and 12.

adversarie and the enemie should have entred into the gates of Ierusalem. Yet now she can complaine and say, *He hath made my strength to fall, the Lord hath delivered mee into their hands, from whom I am not able to rise up: the Lord hath trodden under foot all my mightie men, he hath called an assembly against me, to crush all my young men.* Lam. 1. 14, 15. *The Lord hath commanded concerning Iacob, that his adversaries should bee round about him.* and 17. And concerning the breaking up of that Citie, the demolishing of the wals and houses, burning of the Temple, &c. (not to speake of the second destruction of it by the Romans) hee that lists may read, *Ierem.* 39. 2 *King.* 25. 2 *Chron.* 36.

Sect. 12.

The Vse further urged. Watchmen not to trust to their owne wisdome.

AND this is the effect of trusting to our owne *strength:* neither can we expect better, if

the *Watchmen* of the Citie truſt to their owne *wiſdome* too farre,

1. Neither *Magiſtrates*.

whether *Magiſtrate* or *Miniſter*. For there is no *wiſdome or counſell againſt the Lord*: But God *will deſtroy the wiſdome of the wiſe*:

Iſa.8.9,10.

Therefore ſaith God, *Aſſociate your ſelves, ô yee people, and yee ſhall be broken in peeces*; – *Take counſell together, and it ſhall come to nought.*

Whom God beſots.

Ier.19.6,7.

Yea, ſaith God, *I will make voyd the counſell of Iudah and Ieruſalem in this place, and I will cauſe them to fall by the ſword*, &c. See *Micah* 4.9. Thus was it ſaid to *Nineveh* before her deſtruction, *Thy ſhepherds ſlumber, O King of Aſſyria*, &c. and to *Babylon*, *Thou haſt truſted in thy wickedneſſe: thou haſt ſaid, none ſeeth mee. Thy wiſdome and thy knowledge, it hath perverted thee, or deceived, and cauſed thee to turne away.* And for the *Prieſts* and *Prophets*, that preſume on their owne wiſdome (neglecting

Micah 4.9.

Nahum.3.18.

Iſa.46.10.

2. Nor *Miniſters*.

cting the wiſdome of God and of his word, though they pretend it) ſaying, *The Law ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet*; thus ſaith God, *Deſtruction commeth*, &c. *then ſhall they ſeeke a viſion from the Prophet: but the Law ſhall periſh from the Prieſt, and counſell from the Ancients.* Such Prophets ſhall *ſee falſe burdens, and cauſes of baniſhments.* And God will make the *Prophet* a *ſnare* to the people: Thus he ſpeakes; *The dayes of viſitation are come, Iſrael ſhall know it: the Prophet is a foole, the ſpirituall man is mad: —the watchman of Ephraim was with my God, but the Prophet is a ſnare of a fowler in all his wayes, and hatred in the houſe of his God.* What can or ſhould a man truſt in then (eſpecially when himſelfe and his Citie is threatened with wrath?) not to his

Ierem. 18. 18.

Whom God blindes,

Ezek. 7. 25, 26.

Lam. 2. 14.

And makes ſnares to the people.

Hoſ. 9. 7, 8.

None to truſt in their owne wiſdome;

the *Watchmen* of the Citie truſt to their owne *wiſdome* too farre,

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Micah 4.9.

Nahum.3.18.

Iſa.46.10.

2. Nor *Miniſters*.

cting the wisdome of God and of his word, though they pretend it) saying, *The Law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet*; thus saith God, *Destruction commeth, &c. then shall they seeke a vision from the Prophet: but the Law shall perish from the Priest, and counsell from the Ancients.* Such Prophets shall *see false burdens, and causes of banishments.* And God will make the *Prophet* a *snare* to the people: Thus he speakes; *The dayes of visitation are come, Israel shall know it: the Prophet is a foole, the spirituall man is mad: —the watchman of Ephraim was with my God, but the Prophet is a snare of a fowler in all his wayes, and hatred in the house of his God.* What can or should a man trust in then (especially when himselfe and his Citie is threatened with wrath?) not to his

Ierem. 18. 18.

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Ezek. 7. 25, 26.

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And makes snares to the people.

Hos. 9. 7, 8.

None to trust in their owne wisdome;

Prov. 3. 5, 6, 7. his owne *wisdome: Trust in the Lord with all thine heart, and leane not unto thine owne understanding: in all thy wayes acknowledge him, and he shall direct thy path: be not wise in thine owne eyes; feare the Lord, and depart from evill.* The like lesson (as we have heard) are wee to practise, in case wee and our Cities be otherwise strong and well fenced, and fortified: wee are not to truft in our owne strength, or strength of walls or Cities, (whilest we live in disobedience:) this were to *tempt* the Lord, who thus will meet with us, according to an ancient threatning of his: *A nation of fierce countenance — shall besiege thee in all thy gates, untill thy high and fenced walls, come downe wherein thou trustedst thorowout all thy land: and hee shall besiege thee in all thy gates*, &c. See also 2 *Sam.* 5. 6.

Or strength of Cities.

Deut. 28. 50, 51, 53.

2 Sam. 5. 6.

I con-

I conclude then, *Greatneſſe of ſinnes will ſhake the foundations of the greateſt Cities on earth*; The greatneſſe and ſtrength whereof doth neither privilege them to ſinne (in any one kinde;) nor will, if they doe ſin, ſecure them from Gods wrath: (as wee ſhall ſee more hereafter, when wee ſhew the cauſe hereof to be ſin.) If ſinne remaine;

In a word then, whether thou and thy Citie be ſtrong or weak, truſt in God, and reſt on him: labour for righteouſneſſe, innocencie, and ſinceritie; for ſuppoſe thou hadſt no Citie, but remainedſt in the open fields, yet godly ſecuritie ſhould be to thee a better defence than the wals of a Citie. *The integritie of the upright ſhall guide them*; —*righteouſneſſe delivereth from death*; —*the upright ſhall not bee aſhamed in the evill time*, &c. But of this more in the next point, which is the Our truſt muſt be in the Lord, and in our innocencie. See 2 Chron. 16.9. Prov. 11.3,4, 5,6. Pſal. 37.19.

cauſe

cause and *reason*, why there can be no safetie to Cities from their owne strength: unto which wee now proceed.

Sect. 13.

2. The *διόν*, or Whence is it that the strongest Cities often are not safe?

Answ. Because they are sinfull Cities.

2. *WHence* is it then, that even strong Cities are often destroyed? I answer in a word, because they are *sinnefull Cities*. Sinne will weaken the strongest, both men and cities. Wee have considered already cities as they are *strong*, wee must now consider them as *sinfull*, and from thence inferre, that Cities otherwise strong and great, yet being sinfull, they cannot long stand, but come to ruine and desolation.

This maketh God to depart from them.

But yet if the next and more immediate cause be inquired into, we shall finde it to bee, that *God is not theirs*, neither is present with them, nor watcheth over them, but withdraweth his protection

tection from them. Thus *Ioſhua* and *Caleb* would aſſure the timorous Iſraelites, that God would deliver the Cities of the *Amorites*, though, as wee have heard, walled and verie great, and many, into their hands, for, *their defence* (meaning God) *is departed from them, and the Lord is with us.* Numb. 14. 9.

His departure leaves them naked. Iudg. 16. 17, 20.

For it is with Cities, as with particular men, as by name, with *Sampſon*, who, when the Lord departed from him, became (of one miraculouſly and ſingularly ſtrong) weake, and like any other man. This the ancient Romans were not ignorant of, (though they moſt groſſely miſtooke in their conceit of the pluralitie of Deities) whoſe cuſtome was, when they beſieged any Citie, (which commonly was ever commended to the patronage and tutelarie care of ſome one ſuppoſed ſpecial Deity

A cuſtome of the ancient Romans. *Macrob. Saturnal. lib. 3. cap. 9.*

or

or other) as *Carthage*, *Corinth*, and others, by a certaine charme and forme of words and prayers, to call out the tutelar gods of such a place, and with many promises to wooe and win them to forsake their charge, namely the *Citie*, Temple, and holy things, and to strike terrour and feare into the hearts of the people so forsaken, (vowing to death and destruction all such Cities.) They knew, that unlesse God forsooke his care and charge in watching over Cities, it was in vaine for them to attempt any thing against them. But it was not their prayers, promises and charmes, that prevailed with God to forsake such Cities, but the *sinnes* of such as dwelt therein, who *either* never were in speciall covenant and league with God, *or* otherwise have broken their Covenant with him.

Sinne the only charme to cause God depart.

Would

Would wee then know the *reaſon*, why even ſtrong and mightie Cities are deſtroyed? I anſwer, it is either becauſe they were not in Covenant with God, or having once received his Law and Covenant, they have departed from the ſame, and ſo have cauſed him to depart from them, and to deny them protection, (which is part of his Covenant.) This is ſhewed,

1. God, I know, grants an ordinarie protection (ſo long as it pleaſeth him) to ſuch Cities and places as are not in ſpeciall Covenant with him, which yet hee affords them out of Chriſt. Thus *the Cities of the Amorites* continued long in outward peace and ſafetie, till their ſinnes grew to be ripe and full. Thus *Sodom* and *Gomorrha*, being wicked Cities, were a long time ſpared (which is to be aſcribed to the goodneſſe of Gods nature) and yet, in time, they

First, In ſuch as are not in Covenant with God;

As the *Amorites*.

Sodom, &c.

they were destroyed for their
Gen.19.14, 15,--25. wickednesse, *The Lord overthrew those Cities, and all the plaine, and all the inhabitants of the Cities*, &c.
2 Pet.2.6. *turning the Cities of Sodom and Gomorrha into ashes, condemning them with an overthrow*: But why? *Because the cry of Sodom and Gomorrha was great, and because their sinne is verie grievous*: Because *Sodom*
Gen.18.20. *and Gomorrha, and the Cities about*
Iud.7. *them, gave themselves over to fornication, and went after strange flesh,*
2 Pet.2.6. therefore *are they set forth for an example, and are made an ensample unto those that after should live* (as they lived) *ungodly*. Thus wee may say, that the sinnes of the *Turkes* are not yet ripe, so ripe as to serve, both to set forth Gods *Patience* in forbearing them, and his *Severitie* and *Iustice* in their destruction: yet assuredly, the destruction of their great *Constantinople*, and other Cities,

draweth

draweth on and ripeneth, inasmuch as they are not in Covenant with God, but persist still in their sinne and opposition to the Christian name and profession.

But, if any Citie withall, refuse (when it is assaulted by Gods people) offers of peace with them, (or to enter into the same Covenant of God with them) such Cities must utterly be destroyed, and nothing that breatheth saved alive. The like destruction befell *Ierusalem* and the latter Temple, with other Townes and Cities of *Iudah*, which refused the offers of Gods new Covenant tendred to them in his sonne Christ: the peace offered, returned, and their doome was uttered in these words of Christ to his Apostles, *Whosoever shall not receive you, nor heare your words; when yee depart*

Deut. 20. 10, 11, 12, - 16, 17.

And in such as reject offers of peace and of Gods Covenant.

Matth. 10. 11, 12, 13, 14, 15.

out of that house or Citie, shake off the dust of your feet: verily I say unto you, it shall bee more tolerable for the land of Sodom and Gomorrha in the day of judgement, than for that Citie. But what, are such left only to the last judgement? No; for those that, being invited, refused to come to the mariage of the Kings Sonne, and spitefully intreated, and slew his servants, *The King was wroth, and sent forth his armies, and destroyed those murtherers, and burnt up their Citie.* This was the Citie *Ierusalem*, which (as *Nazareth* before had thrust *Christ* himselfe out of it, whilest he preached to them, *leading him to a brow of the hill, (whereon the Citie was built) that they might cast him downe headlong*; and as the Citie *Lystra* afterwards, *stoned Paul, and drew him out of the Citie for dead*, after hee had preached Christ unto them,

Matth.22.3,4, &c.-with 7, 8.

Luke 4.29.

Acts 14.19.

so)

foy the Citie *Ierusalem* cast *Stephen* out of it, and stoned him, after hee had largely preached to them. But the like end befell them all; and the like must all such Cities now expect in time to finde, who either accept not of Christ being offered them, or otherwise thrust him and his messengers out of them, persecuting them from Citie to Citie. Let *Rome* and other Popish Cities abroad, and such Cities and Townes at home, as grow wearie of Christs faithfull servants and Ministers, and thrust them out from among them, looke ere it be long, for some such direfull judgement and usage from God, unlesse by times they repent, and hold better quarter with Christ and his Messengers. It will not be pretences which will serve to excuse them; for then should Antichrist himselfe bee blame-

Acts 7.58.

Which may be of use against *Rome*:

And against some of our owne Townes.

lesse for his persecutions and excommunications of us.

Sect. 14. Secondly, This is shewed in such Cities as are in Covenant with God.

2. BVt wee are especially to deale with such as pretend at least to bee in Covenant with God, and have given their names to God and *Christ*; and so must speake of *Iewish Cities before Christ*, and of *Christian Cities* after, who binde themselves in Covenant with God, to doe and performe whatsoever hee requires of them, by vertue of his Covenant, unto which they have bound, or binde themselves, by accepting & receiving the signes and seales of the Covenant, whether in *Circumcision* or *Baptisme*.

Whence then is the destruction of such Cities.

If then we aske, *Whence is the destruction of such Cities?* I answer; *first* more generally from their breach of Covenant with God, whether more *generall*, or more *particular*, especially if it be persisted in, and not *renued*

Answ. First, more generall, from their breach of Covenant.

and

and made up by repentance.

2. More particularly, it is from their sin, considered according to the *Quantitie* & *Qualitie* thereof, both for *object*, whether against *God* more directly, *others*, or *our selves*; and also for *Subject*, as they are sins of publike persons.

1. When the Lord threatned to prepare destroyers *against the Kings house of Iudah, everie one with his weapons*; – he addes, *Many nations shall passe by this Citie, and they shall say everie man to his neighbour, wherefore hath the Lord done thus unto this great Citie? then they shall answer, Because they have forsaken the Covenant of the Lord their God*, &c. The like elsewhere: *Because they have forsaken mee*, &c. – *I will make this Citie desolate, and an hissing*, &c. And, *In that day shall his strong Cities be as a forsaken bough*, &c. *because thou hast forgotten the*

1 From breach of their more generall Covenant.

As in *Ierusalem.* Ier.22.7,8,9.

Ier.19.4,-8.

Isa. 17.9,10. God of thy salvation, and hast not beene mindfull of the rocke of thy strength. When Iudah shall revolt more and more, – then shall her Cities be burnt with fire: Yea, even Ierusalem, when once the faithfull Citie becomes an harlot. King Zedekiah found this true, who when he was besieged by Nebuchadnezzar, sent to the Prophet Jeremie to inquire of the Lord, if so be that he would deale with him and his people, according to all his wondrous workes, (meaning those strange deliverances and reskues granted to Asa, Iehoshaphat, and good King Hezekiah, when they also were strongly besieged.) But found hee like successe? No: God shewed himselfe strong with them, (as he will shew himselfe in the behalfe of them, whose heart is perfect towards him:) for they kept themselves in league and covenant with him, or at least,

Isa. 1.5-7, and 21.

Zedekiahs example.

Ierem. 21.2.

2 Chron. 14. 11, 12. and 20. 17,-23, &c. and 32.20,21.

2 Chron. 16.9.

leaſt, returned to him by repentance, and at ſuch times of danger, ſought him by earneſt and humble prayer and faſting (as is noted in their hiſtories:) this *Zedekiah* did not, and therefore the anſwer hee had from God was, *I will bring the Chaldeans which beſiege you without the walls, and I will aſſemble them into the midſt of this Citie, and I my ſelfe will fight againſt you,* &c. *Zedekiah* builds upon a good ground, but ill applyed: his ground is, *Gods Covenant is inviolable, and the ſame for ever*: True; but what is that to him or to his people at this time, who had broken Covenant with God, and made not up that breach by repentance and reformation of things amiſſe? Therefore in vaine and fooliſhly doth hee (and whoſoever elſe in like caſe) alleage or plead Gods Covenant, which hee (or they) Ierem.21.4,5.

have made void and broken. Yet hypocrites usually thus presume and deceive themselves, whilest living in their sinnes, they apply and draw to themselves whatsoever favour God at any time shewes unto his people, falsly usurping the title, and bearing themselves, that they are Christians, and members of the true Church. But this plea will not alwayes procure a secure estate to the *See* and *Citie of Rome*, neither to us of this nation or place, if wee degenerate from ourselves, and keepe not, at least renue not Covenant with God now, in as good sincerity, as formerly when we were in danger. What befell the faithfull Citie, when once she became an harlot, may bee a good instruction to us. Which lesson is also read us by *Achior* in the Booke of *Iudith*, concerning the Iewes.

For our use.

See

See the place, *Iudith* 5. 17, 18, – 20, 21.

Now what befell *Ierusalem*, but that which was long since threatned, upon their disobedience and revolt from God? *Cursed shalt thou be in the Citie*; – yea, *the Lord shall bring a fierce nation upon thee*; – *hee shall besiege thee in all thy gates, untill thy high and fenced walls come downe, wherein thou trustest*, &c. This threatning was often renued against *Ierusalem*. *Ier.* 19. 8, – 12. and *Ier.* 32. 24, – 31. *Isa.* 24. 10. *the Citie of confusion is broken.* 2 *King.* 23. 26, 27. *I will cast off this citie Ierusalem*, – and *why*? seeing the people were but lately humbled by fasting and prayer? yes, *Because of all the provocations that Manasseh had provoked him withall*: And because *Iudah turned not to God with all her heart, but fainedly.*

Hence so many threatnings against *Ierusalem*.

Deut. 28. 16, & 49, 52. and Levit. 26. 33.

2 King. 23. 26, 27.

Ierem. 3. 10.

Now

Sect. 15.

2. Such destruction is from breach also of more speciall Covenant and Vowes, made upon occasion of danger.

NOw as breach of our *generall Covenant* first made with God, weakens us and our Cities, and procures ruine to them; so also of our more *speciall Vowes* and *Covenants* with God, when upon occasion of danger and evill towards, and in our distresse, we binde our selves *either* to the same generall duties, to be performed by us with greater care, strictnesse, and circumspection; *or* to some particular dutie, wherein wee have specially failed; to play fast and loose with God, by breaking and not performing such promises, is highly to provoke his Majestie, and the eyes of his glorie against us and our Cities. See this in one Instance, which may bee in stead of many: (not to speake of *Sampson*, who lost his strength, whilest God departed from him, when hee betrayed himselfe into

As besides Samsons example.

the

the hands of *Dalileh*, and so kept not the Law, Vow, and Covenant of a Nazarite.) When King *Zedekiah* and *Ierusalem* was besieged by the Armie of the King of *Babylon*, who fought against *Ierusalem*, and against all the Cities of *Iudah*, which were left, hee with his Princes, Priests, and all the people of the Land made a *Covenant* before the Lord solemnely in his Temple, by *cutting a Calfe in twaine, and by passing betweene the parts thereof, to proclaime libertie to their servants*, according to the Law, and not to pollute Gods Name, or to provoke him by that sinne any more: hereupon the King of Babylons armie went up from them. But *afterwards* (as the manner of hypocrites is, when they are from under the rod) *they returned, and caused the servants and the handmaids whom they had let goe, to return,*

Iudg. 16.19,20.

In King Zedekiah and his people. Ier. 34.7,8,9,-11,-16,-18,-20,21,22.

turne, and brought them into subjection for servants, &c. Therefore God threatneth them, (and performes with them also) saying, *I will give them into the hand of their enemies; — and into the hand of them that seeke their life, and into the hand of the King of Babylons armie, which are gone up from you: Behold, I will command, saith the Lord, and cause them to returne to this Citie, and they shall fight against it, and take it, and burne it with fire, and I will make the Cities of Iudah a desolation without an inhabitant.* And all this God accomplished on them accordingly.

See hence what breach of vow and Covenant can effect: It weakens the strongest, and ruinates fenced Cities and Kingdomes. And should not wee of this Nation and place thinke of this, who in times of danger and of wrath (as of grievous *Plagues*

Which is of use for us.

and

and *Peſtilence* in our Townes and Cities, but eſpecially when the *Spaniſh mightie Armie and Navie* was on our coaſts, and at our doores) ſolemnely humbled our ſelves, and promiſed the bettering of our lives, and everie man the amending of what was amiſſe? Did not God ſend backe and ſcatter hereupon theſe our enemies, expecting our performance of vow and promiſe? But doubtleſſe, ſeeing we fall to our old ſinnes, yea worſe, and forget our promiſes then, and often upon like occaſions and deliverances, made (as when, upon the diſcoverie of the *Popiſh Powder-plot*, ſuch good Lawes were enacted againſt Prieſts and Poperie, but nothing yet in effect done and executed, &c.) we muſt not thinke to have God *faſt* with us, when we thus play *looſe* with him, but that the like threatning, concerning

ning the same enemies doth now belong to us, and that he will ere long cause our danger and enemies to returne to our Coasts and Cities, when wee shall not escape; There is no prevention hereof, but by a more sincere renuing of our Covenant by Repentance, and Reformation of our wayes.

Sect. 16.

3. Destruction comes to Cities, for not renuing their Covenant with God by Repentance.

OTherwise, *Impenitencie and Continuance in ungodly courses*, and in such sinnes as are daily committed in Court and Countrey, will bring on speedie destruction to our Townes and Cities, and to the whole Kingdome in the end. See this in the Iewes: *Who shall have pitie upon thee, O Ierusalem; — thou hast forsaken me, saith the Lord; — therefore I will stretch out mine hand against thee, and destroy thee; — I will fanne them with a fanne in the gates*

Ier. 15. 5, 6, 7, 8.

of

of the Land; – I will destroy my people, sith they returne not from their wayes; – I have caused terror to fall upon the Citie. And, *I will bring upon this Citie, and upon all her Townes, all the evill that I have pronounced against it, because they have hardened their necks, that they might not heare my words.* And elsewhere, *I will search Ierusalem with candles, and punish the men that are settled on their lees; – therfore the great day of the Lord is neare; – a day of wastnesse and desolation; – a day of the trumpet and alarme against the fenced Cities, and against the high Towers.* And was not this the reason, why our Saviour upbraided the Cities, wherein most of his mightie workes were done, even *because they repented not*, denouncing a woe unto them, *Woe unto thee Chorazin, woe unto thee Bethsaida,* &c. yea, *when hee was come neare*

Impenitencie destroyeth Cities.

Ierem. 19. 15.

Zeph. 1. 12, 13, 14, 15, 16.

Mat. 11. 20, 21.

(to

Luke 19.41,42, 43,44. (to Ierusalem) *and beheld the Citie, hee wept over it,* (in the foresight of their miseries) saying, *If thou haddest knowen, even thou at least in this thy day, the things which belong unto thy peace; — for the day shall come upon thee, that thine enemies shall cast a trench about thee,* &c.

Which is of use for us. How nearely these things concerne us, who that will but see the impenitencie of the Land in all the Cities and Townes of it, can but acknowledge, and consequently foresee the desolation thereof? seeing, as we break Covenant daily with God, so wee goe on and continue in the breach thereof by impenitencie? What peace or safetie can bee any long while unto us, whilest we seeke not to renue our peace with God?

And

And thus wee proceed from the *generall*, to shew those sinnes in *particular*, for which God destroyes even strong and fenced Cities: which wee will consider both according to *Quantitie* and *Qualitie*. The consideration whereof, may serve for this use to us, (as wee goe along in naming them, till afterwards wee shall more specially urge the same) both to let us see the present state and danger of our owne Cities and Townes in which we dwell, and to instruct us, what sinnes, especially to beware of, as wee love and tender our owne safetie and welfare.

Sect. 17.

Answer more particular.

Destruction befals Cities for sinnes particularly:

Considered according,

1. To their quantitie;

1. A touch only on the first, Sinnes *quantitie*, which is to bee considered according to the *minute* and *magnitude* thereof. Now Gods Word tels us, that when the sinnes of any place or Citie doe spread themselves a-

Both number; broad for their *number*, whether in regard of *Subject*, many *sinners*, but few righteous ones; or of *Object*, many *severall sinnes*, of the same or severall persons: or ascend and rise in height for their And greatnes. *greatnesse* and enormitie, especially if withall they be long continued in, and so come to a ripenesse and fulnesse; be the place never so strong otherwayes, yet Gods judgements will ere long overtake such Cities, and utterly As in *Jerusalem*, destroy them, or at least their inhabitants. For *both* these, write Jerem. 5.6. read *Jerem.* 5.6. for what cause doth God threaten the Jewes, that *a Leopard shall watch over their Cities? And that every one that goeth out thence shall be torne in peeces? Because* saith God *their transgressions are many, and their backslidings are strong* (so it is in the Hebrew) or *increased* (as our English hath it.) The like is also

where: *I know*, saith God, *your manifold transgressions, and your mightie sinnes: they afflict the Iust*, &c. — *therefore*, the Lord saith thus, — *wailing shall be in all streets, and they shall say in all the high wayes, Alas, Alas*, &c. and *Sodom* was destroyed, because *the cry of their sinne was great, and because their sinne was verie grievous, or heavie*. So when the iniquitie of the *Amorites* once was *full*, (in regard of their great and many sinnes so long continued in) then, and not till then, their strong and walled Cities were destroyed: they could no longer afford safetie and protection to the inhabitants of them: then did *God, their defence, depart from them*. Such fearefull and heavie judgements doe not befall Cities or men in them, for smaller sinnes, failings in dutie (otherwise well intended) or infirmities, or sinnes of

Amos 5.12, with 16.

In Sodom.

Gen. 18. 20.

And the *Amorites*.

Gen. 15.16. with Numb. 13. 28, &c. and 14.9.

ignorance and against purpose, as for example, for murther committed, or upon a sudden temptation and in hot bloud; for we read of Cities which were purposely appointed and privileged, to afford safetie and defence unto such offendours: But for murther wilfully, out of hatred and malice committed, those Cities were not to bee Sanctuaries to such offendours. The like I say of all other alike great and grievous sinnes, as those named in Amos, *To afflict the just, to take a bribe, to turne aside the poore in the gate, from their right*, and the like, (which now follow to bee handled) the strongest Cities shall not be able to protect and keepe those that doe such things; but that Gods vengeance will pursue and haunt them to death, if not destroy such Cities, if they grant harbour, impunitie and incou-

No Cities of refuge for such sinnes.

Deut. 19. 2, 4, 5, 6, with verses 11, 12.

Amos 5. 12.

ragement to such sinners.

Now what these sinnes are for their *Nature*, *Particularitie*, and *Qualitie*, let us in the second place consider. And for order sake wee will consider them as they may have more speciall relation to their personall *Objects* and *Subjects*: that is, to the *parties against whom* they are committed, or to the *persons who doe commit them*.

3. Sinnes which destroy Cities, considered, according to their qualitie and particularities; and that with respect to their { Object. / Subject

Jerem 7. 17, 18, 19.

Now sinnes become great: *First*, in regard of their more direct and speciall respect to the persons against whom, respectively they are committed, whether it be the person, 1. *Of God*, 2. *other men*, or, 3. *our selves*.

1. SInnes, more directly *Sect.* 18.
against God, provoking *Object.* 1.
him to destroy sinners and their As,
Cities, are (amongst many o-
thers) these.

1. Sinnes more directly against God.

1. Idolatrie.

First, *Idolatrie*, and the suffering of our selves to bee seduced thereunto, by entertaining and harbouring in our Cities, such as Satan useth as his Instruments, to withdraw and seduce Gods people from himselfe and worship, to the service and worship of Idols. See this first threatened to *Ierusalem*, and to other Cities of *Iudah*. *Seest thou not*, saith the Lord to *Ieremie*, *what they doe in the Cities of Iudah, and in the streets of Ierusalem? the children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queene (or the frame and workmanship) of Heaven, and to powre out drinke offerings unto other gods, that they may provoke me to anger. Doe they provoke me to anger, saith the Lord? Doe they not provoke themselves to the confusion of their owne faces? therefore—behold, mine anger and my*

Ierem. 7. 17, 18, 19.

and 20.

my furie shall bee powred out upon this place, &c. And elsewhere, *I will prepare destroyers against thee*; — *And many Nations shall passe by this Citie* (when it is destroyed) *and they shall say every man to his neighbour, wherefore hath the Lord done thus unto this great Citie? & then they shall answer, because they have forsaken the Covenant of the Lord their God, and worshipped other Gods, and served them.* Lastly, because men commonly fall to such sinnes, because they shut not the gates of their Cities, and of their owne eares against Inticers to Idolatrie, (not bringing them to the *oath* and *curse*) but through their connivence and negligence are causes of their owne seduction, see I pray you, and consider, yee that are in the place of God on earth, what Gods charge is in this behalfe: *If thou shalt heare say in one of thy Cities*; — *Certaine*

Ier. 22. 7, 8, 9.

And suffering of Seducers.

Deut. 13. 12, 13, 14, 15, 16.

men, the children of Belial, are gone out from among you, and have withdrawen the inhabitants of their Citie, saying, Let us goe and serve other gods whom ye have not known: then shalt thou inquire and make search; — and if it be truth; — thou shalt surely smite the inhabitants of that Citie with the edge of the sword, destroying it utterly; — thou shalt burne with fire the Citie, and all the spoyle thereof, everie whit, for the Lord thy God, &c.

This may seeme harsh: neither doe I read, that any of the Cities of *Iudah*, for this cause, were razed or burnt by the Kings or Magistrates of *Iudah*: wherefore, as we have heard, the Lord himselfe executed his owne judgements on such wicked and idolatrous Cities, yea, & on the Heads and Governours thereof.

Vse hereof us

If this seeme harsh and too severe for us to execute, yet let us

doe

doe what the Lawes of man and of our Land doe not only permit but command, for the suppressing of Popish Idolatrie and Seducers thereunto, and to the worship of *other gods*, as *in earth* the *Pope*, and their *breaden God*, and *in Heaven*, others besides *our only Father which is in Heaven*, even *Saints* and *Angels*, and specially the *Blessed Virgin*, by them called and adored as *Queene of Heaven*. To neglect this, and not to doe it *for the Lord our God*, and in a zeale of his glorie, is to cause God to take the sword out of our hands, which wee use not aright, and therewith to execute his owne vengeance both on us and them.

2. A second sinne provoking God to destroy sinners and their Cities, is *Rebellion* against him, as when men sinne, not only that sinne of Idolatrie, but other sins, with

2. Rebellion against God.

with *an high hand*, with an obstinate heart, and with a spirit of contradiction against God, and his Word, and Messengers. Thus; *Publish against Jerusalem, that watchers come from a farre Country, and give out their voice against the Cities of Judah, as keepers of a field are they against her round about, because shee hath beene rebellious against mee, saith the Lord: thy way, and thy doings, have procured these things unto thee, this is thy wickednesse, because it is bitter, because it reacheth unto thine heart.* When then any sinne reacheth to the heart, and proceedeth thence, and is done with a kinde of bitternesse and rebellion against God, it weakens the foundations of the strongest Cities.

Ier. 4.16,17, and 18.

3. Pride.

3. A like sinne hereunto, having like effects, is *Pride*, and *Loftinesse of minde and spirit*, on what-

whatsoever it bee grounded, or howsoever it vent and shew it selfe, whether in *men* or *women*. For this is a sinne which more directly than many other sinnes, is darted and directed against the verie face of God. For thus did the Lord threaten, and also performe it, saying; *The loftie lookes of man shall be humbled, and the haughtinesse of men shall bee bowed downe; —for the day of the Lord shall be upon everie one that is proud and loftie; —upon all the high mountaines, —and upon everie high tower, and upon everie fenced wall*, &c. in which therefore if men trust, (and not in the *Lord Iehovah only, in whom is everlasting strength*) *then doth God bring downe them that dwell on high, the loftie Citie he layeth it low*, &c. The like judgement also is procured by the *Pride of women*, shewing it selfe in their apparell and affected ornaments:

Both in men,

Isa 2.11,12,-15, &c.

Isa 25.4,5.

And women.

ments: For the Lord said it, *Because the daughters of Zion are haughtie, and walke with stretched forth necks and wanton eyes, walking and mincing as they goe, &c. therefore the Lord will smite with a scab the crowne of the head of the daughters of Zion; – Thy men shall fall by the sword, and thy mightie in the warre: and her gates* (the gates of Ierusalem) *shall lament & mourne, and she being desolate, shall sit on the ground.*

Isa.3.16,17,

and 25,26.

4. Restraining Gods service.

4. A fourth sinne of like nature is, *The restraining of the meanes of Gods pure worship and service*: Wherof in former time the *Arke of God* was the visible and outward Signe and Symbole, which when it was taken and detained by the Philistines, and not brought backe to its right *place*, it is said, that *All the house of Israel lamented after the Lord*. But for the Philistines,

As in the detention of the Arke by the Philistine.

who

who detained the same, and so restrained the true worship of God from the Israelites, we read, that the *Lords hand was heavie upon them and their Cities*, as upon *Ashdod*, whom hee partly destroyed, and partly smote with *Emerods*: and upon *Gath*, of which it is said, *The hand of the Lord was against the City with a verie great destruction*: and upon *Ekron*, who, though they unwillingly at first received, and after kept the *Ark* amongst them, yet it is said of them, *that there was a deadly destruction thorowout all the City: the hand of God was verie heavie there*. Thus, that which they at first thought to detaine, wrought it selfe out of their hands by strong hand, and by their just destruction. The like judgement must all such looke for, as restraine, forbid, and hinder the free passage of the Gospell

1 Sam. 5. 6, and 9, and 12.

spell in the ministerie thereof, forbidding to speake in the name of Christ; and to *preach to the Gentiles, that they might be saved*; thus thinking to take God bound, and to prevaile against him: but when thus the Iewes did, they are said, *to fill up their sinnes*: and, *that wrath is come upon them to the uttermost*.

Acts 4. 17, 18. and 5. 18. and 40. 1 Thess. 2. 16.

5. Profanation of the Sabbath.

Lastly, the *Profanation of the Lords Sabbath* is such a sinne, as brings destruction to the place, where it is with impunitie suffered to bee profaned. This is As by others, given as one principall cause of the desolation of *Ierusalem*, by *Nehemiah*, when hee reproved so sharply the breach of the same, by occasion of burthens and wares, carried, bought and sold upon that day: *What evill thing is this*, saith he to the Rulers and Nobles of Iudah, *that ye doe, and profane the Sabbath day? Did not*

Neh. 13. 17, 18

your fathers thus, and did not our God bring all this evill upon us, and upon this Citie? Yet yee bring more wrath upon Israel, by prophaning the Sabbath. See here how those sinnes which are committed under Rulers and Magistrates, which they might redresse, are *their sinnes*; they are said to prophane the Sabbath, and to doe that evill which they only suffered. As then, to reforme the abuses of the Sabbath, had a promise that the Citie (Ierusalem) *should remaine for ever*, as we have heard: So the not reforming thereof, *brought and kindled a fire in the gates thereof*, which should have beene better kept and watched, for the prevention of the like evill afterwards: *Nehemiah, that godly Ruler, commanded that the gates* (of the Citie) *should be shut, and that they should not bee opened till after the Sabbath*: And for further suretie, and

So by Magistrates sufficering it.

Which may be a cause to us.

Ier. 17. 25, 27.

Nehem. 13. 19.

and for prevention of bribes and other corruptions, *he set some of his owne servants at the gates, that there should no burthen bee brought in on the Sabbath day.* And doubtlesse, the like profanation of the Sabbath now, in some places more than others, within this Land, where even open markets are kept on the Lords day, will (seeing God hath now as great a care of his honour, as ever formerly) bring *a fire* in the gates of our Cities, as once in *Ierusalem*, which was verie neere a kindling in the *Popish Powder-furnace*, and hath in some great Townes already broke out in fearefull manner, and that too apparantly, for their profaning of the Lords day, by occasion of markets kept, either on that day, or on the next, as in *Teverton*, a Market-towne in *Devonshire*.

Which may be a caveat to us.

2. Sinnes

Sect. 19.

2. Sinnes against *Others*, provoking God to punish the sinners and their Cities, are either against *Superiours*, *Inferiours*, or *Equalls*.

2 Sinnes more directly against Others.

1. Against *Superiours*, there is the sinne of *Rebellion*, or *Sedition*; whereby men, not acknowledging Gods order and appointment, nor willing to yeeld further subjection, than their owne proud and lawlesse hearts will allow them, withdraw their obedience and fidelitie to their lawfull Governours, and such as God hath placed over them; whereby they force, as it were, God to maintaine his owne, and his Officers authoritie, by and in the just destruction of the offenders. Thus, when Gods Church was newly, in a manner, become *Nationall* in the wildernesse, *Corah*, *Dathan*, and *Abiram*, with those two hundred and fiftie

1. Against Superiours. As Rebellion and Sedition.

In Corah, &c.

Princes of the Assembly (being as it were enough, with their families, to make a Citie, in that ambulatorie and itinerant Nation) rebelling against *Moses* and *Aaron*, were fearfully destroyed, being partly swallowed up of the earth, with their houses and families, partly consumed with a fire that came out from the Lord. Other examples, as of *Absolom*, *Sheba*, and other particular men, as heads of sedition, I shall speak of more fitly elsewhere. Yet it is not amisse, by the way to note, that this hatefull crime of sedition and rebellion, hath in all times beene most falsly objected and laid to the charge of Gods holy *Prophets* and *Apostles*, and other holy men, whom God hath imployed in the publike Function of teaching and instructing his Church, as if they were the only men that troubled and wrought

Numb. 16. 1, 2, 31, 32, 35.

Though this sinne be often laid to the charge of the innocent.

wrought commotions in the Cities, Places, or Kingdomes, where they live; and the reason is, because Governours looke to bee obeyed in their unlawfull commands and injunctions, and to have such as are to bee under them only in the Lord, to fashion themselves to their wils against God. Thus wicked *Ahab* told *Elias*, that hee troubled Israel: *Amaziah* the Priest of *Bethel* would perswade *Jeroboam* the King, that the good Prophet *Amos* had conspired against him. The *Jews* accused *Christ* himselfe, that innocent Lambe of God, of sedition to *Pilate*, saying, *We found this fellow perverting the Nation, and forbidding to give tribute to Caesar, saying, that he himselfe is Christ a King*: When yet he departed and got him from them, when hee perceived that they would come and take him by

1 King. 18. 17, 18.

Amos 7. 10.

Luk. 23. 2.

Joh. 6. 15.

force, to make him a King. Last-
Ezra 4. 12, 13, -15. ly, the Counsellors of *Artaxerxes* objected the same against the Iewes, calling *Ierusalem, The rebellious and bad Citie, hurtfull unto Kings & Provinces, having moved sedition within the same of old; for which cause*, say they, *this Citie was destroyed:* and he confirmed
and vers. 19. the same, charging it *of old time, to have made insurrection against Kings, and that rebellion and sedition have beene made therein.* Now
Ierusalem somewhat faultie herein. for this last example, I must needs say, that in part and in some regards this accusation was true, and the cause of *Ierusalems* destruction was truly given. For though they owed no subjection naturally to the King of *Babylon*
Ierem. 27. 8. yet Gods command, and their
Ezek. 17. 12, 13. and 2 King. 24. 1, 2, 3, -20. owne oath and covenant subjected them unto him; and consequently their revolting from him and rebellion, brought ruine

and

and destruction upon them and their Citie, as *Ieremie* before hand told *Zedekiah*: *If thou wilt not goe forth to the King of Babylons Princes, then shall this Citie be given into the hand of the Chaldeans, and they shall burne it with fire.* And elsewhere of *Zedekiah* God saith, *he rebelled against him* (the King of *Babylon*) *in sending his Embassadours into Ægypt; shall he prosper? shall he escape that doth such things? or shall he breake the Covenant and be delivered.* If thus *Ierusalem*, the Citie of God, was punished for revolting from a stranger; what judgements may such Cities and persons expect, as either performe not, or yet enter not into the *Oath of Allegeance*, which God and Nature bindes them to make and performe unto their lawfull and naturall Leige-Lords and Soveraigne Princes

Ier. 38. 17, 18, 23.

Ezek. 17. 15.

2. Sins against Inferiours. 1. Violence & Oppression.

2. Against *Inferiours* the sinne of *Oppression* and *Violence*, when the rich and mightie devoure the poore and their substance, (or when Magistrates suffer one to devoure and wrong another) this I say, brings a woe and finall destruction to such wicked Cities. Thus, *Woe to him that buildeth a Towne with bloud, and establisheth a Citie by iniquitie*, &c. And, *Woe to her that is filthy and polluted, to the oppressing Citie*. And thus God animates the enemies against *Ierusalem*, *Hew yee downe trees, and cast a mount against Ierusalem: This is the Citie to be visited, shee is wholly oppression in the middest of her*, &c. And thus must all other Cities, in which violence and spoile are heard, be served, unlesse they with *Nineveh* in time repent, and *turne everie one* (as they did) *from his evill way, and from the violence that is in their hands*.

Hab. 2. 12, 13.

Zeph. 3. 1.

Ierem. 6. 6, 7.

Ionah 3. 8.

hands. This ſinne, namely, when *the earth was filled with violence*, helped to drowne the whole world. Geneſ. 6. 11.

2. But when this violence, ſtrife, and contradiction is exerciſed againſt the *righteous and innocent*, as it was againſt *David*, who complaines and ſaith, *I have ſeene violence and ſtrife in the Citie*, &c. then is the judgement of ſuch men haſtened by the cries and the prayers of the righteous againſt them. Thus againe *David* complaines, when *Saul* ſent, and they watched the houſe againſt him: *Loe, they lie in wait for my ſoule*: *the mightie are gathered againſt me, not for my tranſgreſſion, nor for my ſinne, O Lord*; – *they returne at evening, they make a noyſe like a dog, and goe round about the Citie*; – then he prayeth, and layeth the ſame burthen upon them, ſaying, *Conſume them in wrath*, – *and at* 2. Strife and contradiction againſt the godly. Pſal. 55. 9, &c. Pſal. 59. 1, 3, 6, 13, 14.

evening let them returne, and let them make a noyse like a dog, and goe round about the Citie. As therefore, *When it goeth well with the righteous, the Citie rejoyceth*, so when it goeth ill with them through the violence of the mightie, wee must conclude, it must also needs goe ill with such a Citie, and that it is *overthrowen by the mouth of the wicked.*

Prov. 11, 10, and 11.

3. Against Equals.

3. The Lord threateneth to make *Ierusalem* heapes, and a den of Dragons, and *I will make*, saith he, *the Cities of Iudah desolate.* But what is given as the cause hereof? namely, *they sinne everie one against his neighbour*, equall against equall, and that by *deceit* and lies: *Wherefore*, saith God, *take yee heed everie one of his neighbour, and trust yee not in any brother: for everie brother* (not only by nature a brother, but by profession) *will utterly supplant, and everie*

Ierem 9. 11.

Deceit and lies.

Ier. 9. 4, 5, 6, 7, 8, 9.

everie neighbour will walke with slanders: and they will deceive everie one his neighbour, and will not speake the truth; —thy habitation is in the midst of deceit, through deceit they refuse to know me, saith the Lord; —their tongue is as an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait: shall I not visit for these things, saith the the Lord, &c?

Sect. 20. Sinnes against our selves.

THese being sinnes against *Others*, provoking God; let us now see, if men and Cities bee privileged, and may take libertie to sinne *against themselves*.

We shall finde that God doth withdraw his watchfull eye and hand from such Cities, as perhaps seeking their owne ease and quiet, sinne by *Securitie* and *Sensualitie*.

For

1. Securitie. For *Securitie* and Careleſneſſe: this wee know was the ſinne and deſtruction of *Laiſh*, unto which the *Danites* came, namely, unto

Iudg. 18.7,-27, 28. *a people that were at quiet and ſecure, and they ſmote them with the edge of the ſword, and burnt the Citie with fire.* Thus of *Nineveh* it

Zeph.2.13,-15. is ſaid, *God will make Nineveh a deſolation; — this is the rejoycing Citie, that dwelt careleſly, that ſaid in heart, I am, and there is none beſide me.*

2. Senſualitie. 2. That Senſualitie, and ſinfull luſts, and vile affections bring Cities to deſtruction, is plaine in the deſtruction of *Sodom*, which God deſtroyed and tooke away, as hee ſaw good, becauſe

Ezek.16.49.50. of their *pride, fulneſſe of bread, abundance of idleneſſe*, which brought out that other Abomination knowen by a name borrowed from *Sodom*, namely not

Iude 7. only fornication, but a *going after*

ſtrange

strange flesh. So in the destruction of the Citie of the *Shechemites*, for the rape of *Shechem*, by Gods just hand. And so, in *Jerusalems* destruction: concerning which God thus speakes, hee sweares, *I abhorre the excellencie of Iacob, and hate his palaces: therefore will I deliver up the Citie, with all that is therein:* wherefore? for their wantonnesse. *Woe be to them that are at ease in Zion; — woe be to you that lie upon beds of ivorie; — that eat the lambs out of the flocke, that chaunt to the sound of the viall; — that drinke wine in bowles: — but they are not grieved for the affliction of Ioseph.* Such a sensuall Citie, as it were even dead and buried in sensualitie, wine, sleepe, and securitie, lies open to the wrath of God, and invasion of enemies.

Gen. 34. 27.

Amos 6. 8.

Amos 6. 1, 2, &c.

Invadunt urbem somno vinoque sepultam.

The further effect of both these, *securitie* and *sensualitie*, is *sense-*

3. Sottishnesse of heart.

senselesnesse of Gods word, admonitions, mercies, judgements; and a blockishnesse and fatnesse of heart, which lies upon them so long, untill the Cities be wasted without inhabitant, &c.

Isa. 6. 10, 11.

Sect. 21. Sins destroying Cities considered,

NOw as these sinnes named have beene considered according to their personall *objects* against whom more specially they were committed, so the same or other sinnes may be considered with respect to their personall *subjects*, as they are the sinnes of such or such men, for qualitie and calling, as doe commit them, from which circumstance of the *person*, they receive much aggravation, and come to threaten the Cities of such men (which generally make themselves guiltie of the same sins, by approbation, not mourning for them, or by other like meanes)

2. According to their Subject.

meanes) with heavie judgements and desolation.

I will only give instance in the sinnes of *Magistrates* and *Ministers*; and not in all their sins, but such only as are expressely made the cause of ruine to their Cities. Acts,

First, for *Magistrates*; whom God hath placed in his owne roome, to execute his righteous judgements, and by so doing to turne away that wrath, which otherwise will fall on the places of their habitation. Of the wicked Magistrate it is said, *He regardeth not the cause of the poore, to know it:* and then it is added, *scornefull men* (meaning the same wicked Magistrates) *bring a Citie into a snare* (or set it on fire) *but wise men turne away wrath.* This is notably seene in the example of the *Benjamites*, who refusing to execute Iustice on some notorious

1. The sins of Magistrates.

Neglect of Iustice,

Prov. 29. 7, 8.

and

and villanous offenders, or to give them to the hand of Iustice, were themselves with their Cities, by their brethren of the other Tribes, verie fearefully destroyed, *For Israel set liers in wait round about Gibeah* (their chiefe Citie) *who smote all the Citie with the edge of the sword*; – and (as a signe to those that fought in the field) *made a great flame with smoke rise out of the Citie*; – *upon which, the men of Israel turned againe upon the children of Benjamin, and smote them with the edge of the sword, as well the men of everie Citie, as the beast*; – *also they set on fire all the Cities that they came to*. Thus whilest they (that were Magistrates) neglected to put to death those wicked (who ravished and forced to death the Levites wife) and so to put away evill from Israel, the Lord (at length) left them and their Cities, denied his prote-

In not punishing offenders.

Iudg. 20. 29, - 37, 38, - 48.

As in the *Benjamites*.

Vers. 12, 13.

protection and assistance unto them; so that besides the firing of their Cities, and all therein, twentie and five thousand and one hundred men of warre were slaine and perished. But to finde Gods protection to our selves and Cities, *Ionah* must be cast into the sea; and *Sheba's* head must be taken off, and cast over the wals of the Citie, that warre and destruction may depart from the gates and streets thereof. Connivence then and too much Indulgence used by Magistrates towards malefactors (oh that this place and Towne could wash her hands in innocencie from this crime!) threatens the place with ruine: seeing not only bloud *spilt*, but *spared*, cals to God for vengeance.

2. For *Ministers* and Pastors, whom God of purpose hath set as *Watchmen* and Sentinels, to

2. The sinne of Ministers.

give

give warning, and by so doing, as also by their prayers and godly admonitions and exhortations, to keepe off wrath; their sinne in neglecting this dutie (especially when *the people love to have it so*, and like not to heare of their sinne and danger) is verie great and brings on like judgements, as have beene named; whilest *they see*, as *Ieremie* laments it, for the people, *false burthens and causes of banishment*. This is whilest they are so blinde and sottish, that they themselves neither doe see, nor will see any danger towards. For, saith *Ieremie*, *The Pastors are become bruitish, and have not sought the Lord, therefore they shall not prosper, and all their flocks shall be scattered: Behold the noise of the bruit is come, and a great commotion out of the North Countrey, to make the Cities of Iudah desolate, even a den of Dragons.*

Their blindnesse, Lam. 2. 14.

And brutishnesse.

Ier. 10. 21, 22.

And

And this is the miserie that such Cities and great Townes are subject unto, which have not wise, carefull, provident, and faithfull Pastours.

But if both *Magistrates* bee evill and lewd, and *Pastours* too, woe is my soule for such a place. For this was the destruction of *Ierusalem* also: *They build up Zion with bloud, and Ierusalem with iniquitie, the Heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money; —therefore shall Zion for your sake bee plowed as a field, and Ierusalem shall become heapes.* —

Especially when both Magistrates and Ministers are wicked.

Micah 3. 10, 11, 12.

Sect. 23.

A description of some wicked Cities.

BVT, leaving this methodicall handling of these sinnes, I will conclude this point of observation, by directing the Reader to such places, as where hee may in the example of some Ci-

ties, see for what sins they have beene destroyed: where God in the particular description of such wicked Cities, writes as it were and drawes their inditement, shewing thereby for what sinnes they were to be destroyed.

As of *Nineveh.* Nahum 3. 1, 4, - 19.

Nineveh is thus described; 1. *A bloudie Citie,* 2. *full of lies,* and 3. *robberie, the prey departeth not.* 4. *The mistresse of witchcrafts,* 5. *that selleth Nations through her whoredomes, and families through her witchcrafts;* —*for upon whom hath not thy wickednesse passed continually?*

Ezek. 16. 49, 50.

As for *Sodom,* you have heard her sinnes reckoned up: Thus is *Gilead* described: *Gilead is a Citie of them,* 1. *that worke iniquitie,* 2. *and is polluted with bloud,* &c.

2. Gilead. Hos. 6. 8.

3. Jerusalem described.

But let us take up with *Jerusalem,* from which, above all other Cities, the Lord expected righteousnesse and judgement. Yet

thus

thus saith the Lord, This is Ierusalem; — shee hath changed my judgements into wickednesse more than the nations, &c. Wee have these descriptions of her: First, by Zephanie. What then is Ierusalem? Shee is, 1. A filthy and polluted, 2. an oppressing Citie, 3. shee obeyed not the voice; 4. shee received not correction; 5. she trusted not in the Lord; 6. she drew not neere to her God. 7. Her Princes within her are roaring Lions; 8. Her Iudges are evening wolves; — 9. Her Prophets are light and treacherous persons; 10. Her Priests have polluted the Sanctuarie, 11. they have done violence to the Law. Ezek.5.5,6. By Zephany. Zeph.3.1,2,3,4.

Secondly, David in his time (when their sinnes were farre from ripe) thus describes her: I have seene, 1. Violence, 2. and strife in the Citie; 3. Day and night they goe about upon the walls thereof: 4. Mischiefe also and sor- 2. By David. Psal.55.9,10,11.

row are in the middest of it. 5. Wickednesse is in the midst thereof. 6. Deceit and 7. Guile depart not from her streets.

3. By Ezekiel. Lastly, *Ezekiel* is so large and particular in the description of Ierusalems wickednesse, that I cannot gather out the sinnes, unlesse I should transcribe the whole Chapter, which is large.

Ezek. 22. 3, 4, 7, 8, 9, &c. and 24, &c. Thus saith the Lord, *The Citie sheddeth bloud in the midst of it; — and maketh Idols against her selfe, &c. — In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherlesse and widdow: thou hast despised mine holy things, and hast profaned my Sabbaths: In thee are men that carrie tales to shed bloud, and in thee they eat upon the mountaines: in the midst of thee they commit lewdnesse: In thee, &c.* I referre the Reader to the

rest

rest of that Chapter.

And thus much for the proofe of the doctrine, whereby wee have now seene *whence* it is, that the strongest Cities are not alwayes safe: and the reason is, *They are sinfull Cities.*

Sect. 23.

The Vse of this proofe. 1. To let us see the present estate and case of our owne Land, and of the Cities thereof.

NOw this observation is of large *Vse* unto us. And first, it may be unto us as a *glasse* (not *prospective*, which shewes things at the one end further off, at the other end neerer hand than they are; though doubtlesse it shew evill to be neerer to us, who will but vse our eyes of wise and Christian observation, than wee will easily beleeve, or than wee will willingly see; but) as a true *Looking-glasse*, which shewes things (in their resemblances) unto us, in their iust proportion of distance; and consequently shewes evill to bee verie neere

unto our Nation and Cities; in the verie midst of which, thorowout our Kingdome, we may see (if we had but eyes to put differences, and to discerne betweene good and evill) all or most of the aforesaid evils, not to *be* only, but to *raigne*, and consequently, if either God himself be as *iust* now as formerly, or his *word* as *true*, (whereof, who can doubt?) to threaten our owne Nation, and the Cities thereof, with verie neere and like destruction. The sinnes named have made God and his Glorie to depart out, as from other Cities, so especially from his owne Citie *Ierusalem*, and so to leave it to it selfe, without his helpe or further assistance, and to the merelesse will of her mischievous adversaries. In that vision of *Ezechiel*, where the *destruction of the Citie drew neere*, the *Glorie of the God*

And to feare lest God withdraw his glorie and protection from us, as hee did from Ierusalem.

Ezek. 9 3.

of Israel departed and removed by degrees (as with us it hath done) as first from the *Cherub* to the *threshold* of the house, from thence it mounted from the earth, and removed to the midst of the Citie; from *whence* (taking its last farewell) *the glorie of the Lord went up*, (namely) *from the midst of the Citie, and stood upon the mountaine, which is on the East side of the Citie.* Now if like, or the same sinnes raigne in our Cities, may wee presume on Gods wonted protection, or that God should worke so marvellously with us, as formerly hee hath done, when he made us even glorious by deliverances, & shewed the glorie of his Presence and Protection amongst us? Who dares thinke or presume that God will deny himselfe, in his *Iustice, Truth*, and constant *hatred of sinne*, for our sakes? Seeing

And 10, 4, - and vers. 18, 19.

and Ezek. 11. 23.

hee ſpared not his owne and his ancient people the Iewes (who were his firſt Love,) nor their Cities, when by the forenamed ſinnes they provoked him? I am loth to write, and draw the Indictment againſt this our owne Towne, and other Cities generally of this Nation. It is written already, I am afraid, in great and capitall lines and letters, and ſo that he that runneth (and doth but poſt thorow our ſtreets and Cities) may (as *Paul* in *Athens*) read the ſame, yea, and may write his *atteſtation* thereunto, and ſay; "In thee, O mother Citie *Lon-*"*don*, in thee, O daughter Citie, "Towne, and Village, are they "that refuſe the offers of grace "and peace by Ieſus Chriſt, and "to their power either doe ex-"pell, or would expell, or ſtop "the mouthes of Gods faithfull "Meſſengers, that they might "heare

See Acts 17. 16, 22, 23.

Seeing we and our Cities are as ſinfull; even guiltie of the aforeſaid ſins.

"heare them no longer. *In thee*
"are they that *have forsaken the*
"*Covenant of the Lord their God*,
"into which they entred with
"him by Baptisme, and in stead
"of doing his will, doe the will
"and lusts of Satan, and set up
"Idols in their hearts, either the
"Pope and Popish Idols, or the
"world, pride of life, lust of the
"eyes, lust of the flesh, and other
"worldly vanities. In thee are
"they that have broken their
"more speciall covenants with
"God, of a more holy walking
"with him, and after health,
"freedome, safetie and the like
"blessings restored, have return-
"ned to the mire and vomit of
"their old sins: yea, and though
"they had space, yet repent not
"soundly of their old and pre-
"sent Provocations. *In the midst*
"*of thee* are *many* and *mightie*
"sinnes, and of a long time con-
"tinued

An Apostrophe to the Cities & Townes of this our Nation.

"tinued in, as the afflicting of
"the Iuſt, taking of bribes to
"pervert Iuſtice, and the like.
Amos 5.13. "*Thou art the Citie*, and thou art
"the Towne in which *God* is de-
"ſpited and diſhonoured, if not
"by *Idolatrie* more directly and
"openly, yet by ſuffering too
"much the ſame to be *practiſed*,
"and not hunted out of ſecret
"corners and places within thy
"Precincts, and to be *taught*, by
"ſuffering Seducers therunto, to
"finde too quiet harbour in thee,
"without feeling the cenſure of
"the Lawes. So, by *rebellious*
"*ſinnes* committed with an high
"hand, and with an impudencie
"againſt his Majeſtie; by *Pride*
"alſo and haughtineſſe in thy
"men and women; by *reſtraining*
"and *hindring* to their power,
"the free paſſage of his Goſpell;
"and by too open *Profanation of*
"*his Sabbaths*.

"*In*

"*In thee* are those that with-
"draw their obedience and alle-
"geance to *Superiour* powers;
"that vex and oppresse those
"that are of *Inferiour* ranke to
"themselves, especially the *godly*, that use *deceit* and lies in
"their dealing one with *another*;
"and that sinne against their
"owne bodies, by *sensualitie*, *sor-*
"*didnesse*, and *securitie*. *In thee*
"are *Magistrates* that have been,
"or are too careless to know or
"regard the cause of the poore,
"to vindicate the cause and
"wrongs of the righteous; that
"too much connive with, and
"plead for wicked persons de-
"serving death or severe punish-
"ment. *In thee* are *Pastours* and
"Watchmen, that either see not
"or will not see and discover thy
"sinne and danger.

And so on, according to that bill of Indictement drawen by *Ezekiel*,

Ezekiel, and formerly mentioned, which in the particulars of it, with a verie little altering, may ſtand now in force againſt this and other places of this Kingdome.

Now, if God upon the former Indictment, (when no man (or not many) traverſed the ſame, when none ſtood in the gap) proceeded upon the ſame to Iudgement, which he alſo executed on them and their Cities; what may we expect, being guiltie of the ſame ſinnes? Can wee be long ſafe, whileſt we ſo ſinne againſt him? Wee may looke our ſelves in their glaſſe, and from them take a ſcantling, and make a *Prognoſticke* concerning our ſelves and our owne Cities. I read, that where *Fraus, Timor & Furor*; *Fraud, Feare*, and *Furie*, are *Cuſtodes Civitatis*, Keepers and Watchers over the Citie, that

Ezek. 22 30.

that such a Citie cannot long stand: that is, where such sinnes raigne in the Magistrates and Rulers of it. But when not only these, but most of the forenamed evils shall meet together in any place, there it may bee said, they watch over that Citie for evill and mischiefe, and not for good.

Sect. 24.

2. Use to bee warned by the examples of Gods displeasure on other Cities.

NOw *secondly*, if sinfull Cities bee so neere to ruine, though otherwise strong, though otherwise Cities of God (as the former Doctrine hath proved to us.) Then, whilest wee looke to the ruine or plagues of other Cities, wee must thence bee *warned* our selves; and those Cities which yet stand, must from former examples (which are *written for our learning and admonition*) take heed of all sinne generally, and especially of the sinnes already named, and of such other sins,

1 Cor. 10. 6. 11.

as

as for which apparantly, or yet probably, other Cities have smarted. Here I may speake to the sinfull Cities and Townes of our owne Kingdome, and to all other sinfull Cities of this age, in effect, as the Lord by his Prophet *Ieremie* spake to the Iewes, now contrarie to Gods good pleasure, dwelling in the Land of *Ægypt*, and there provoking him, after the desolation of *Ierusalem*, and other Cities of *Iudah*; *Thus saith the Lord, yee have seene all the evill that I have brought upon Ierusalem, and upon all the Cities of Iudah; — because of their wickednesse; — howbeit I sent unto you all my servants the Prophets, — saying, Oh doe not this abominable thing that I hate: but they hearkened not; — wherefore my furie and mine anger was powred forth, and was kindled in the Cities of Iudah, and in the streets of Ierusalem; — Therefore*

God thus contesteth with the Iewes in Ægypt. Ier. 44. 2, 3, 4

5, 6, and 7,

fore now thus ſaith the Lord, — wherefore commit yee this great evill againſt your ſoules, to cut off from you man and woman, — in that yee provoke me to wrath? — have ye forgotten the wickedneſſe of your fathers, and the wickedneſſe of the Kings of Iudah, — which they committed in the Land of Iudah, and in the ſtreets of Ieruſalem? — Therefore I will ſet my face againſt you for evill, and to cut off all Iudah. 2, and 9, and 11.

Even thus may God now by us his ſervants ſpeake to the ſinfull Cities and Townes of this Land: "Yee have, if not ſeene, "yet heard and read, of all the "evill that I have brought up- "on *Ieruſalem and the Cities of* "*Iudah*, and for what ſinnes: "Vpon *Sodom* alſo, and many o- "ther Cities, (whoſe ruine wee "have heard of) as upon *Babel*, "the Cities of the *Amorites*, *Ty-* "*rus*, the Cities of *Moab*, and

And with us: who ſhould be warned by ſeeing Gods judgements (as on other Cities ſo) on *Ty-* *re*,

"*Nineveh*

"*Nineveh* the great. Yee have
Iudg.5.23. "heard also of the curse of *Me-*
"*roz*, or may read it, how it and
"the Inhabitants thereof were
"cursed bitterly; because, in the
"warres betweene the Israelites
"and Canaanites, (though the
"battell were fought neere unto
Iudg.5.23. "them) *they came not* (which was
"their sloth,) *to helpe* (which was
"their unnaturalnesse and un-
"mercifulnesse,) *to the helpe of the*
"*Lord* (which was their wicked-
"nesse, whereby as much as re-
"sted in them, they betrayed his
"cause and religion into his ene-
"mies hands,) *against the mighty*,
"(which was their fearefulnesse,
"and distrust of Gods powerfull
"assistance.) ye have heard also,
"or may read concerning later
"Cities, how I have plagued,
"overthrowen, ruined, and sub-
"verted them and the state
"thereof, delivering them into
"their

"their enemies hands, or other-
"wise overturning them, by
"earthquakes, and destroying
"them with fire. Thus in former
"times I delivered into the
"hands of such as are enemies to
"the Christian name the famous
"Cities of *Asia*, with the Chur-
"ches therein, *Ephesus*, *Smyrna*,
"*Pergamos*, *Thyatira*, *Sardis*, *Phi-*
"*ladelphia*, *Laodicea*, all which
"now are in the Turkes hands,
"or at least are fallen from their
"ancient innocencie and sinceri-
"tie. The like for *Corinth*, *Phi-*
"*lippi*, *Colosse*, and for *Constanti-*
"*nople*, which besides strange
"wastings of it with fire, with
"the chiefe buildings and Chur-
"ches in the Citie, was after-
"wards taken, ransacked, burnt,
"and after built, and is still pos-
"sessed by the great *Turke*. Yee
"have heard, and may read, how
"the whole Citie of *Nicomedia*,
"(in

On the Churches of *Asia*.

On *Constantinople*.

On *Nicomedia*. *Ammian. Marcellin. lib.* 17.

" (in the time of *Constantine* the
" Christian Emperour) was de-
" stroyed with earthquakes,
" throwing downe houses one
" upon another, the Inhabitants
" covered in the rubbish, & lying
" slaine in heapes, &c. horrible
" darkenesse, stormes and whirle-
" winds helped in this businesse,
" and what was lesr, was consu-
" med into ashes, by terrible and
" grievous fire, flaming out of
" houses, which continued for
" 50. daies & so many nights. Ye
On *Nicea.* " have also heard of the fearefull
" desolation of the Citie *Nicea*,
" (where the first Christian ge-
" nerall Councell was held)
" which by an earthquake (in the
" time of *Valens* the *Arrian* Em-
" perour) was overthrowen from
" the verie foundations thereof:
" which earthquake *Gregorie*
" *Nazianzen* termeth the grea-
" test that fell out within the me-

" morie

"more of man. The like befell
"the Citie of *Antioch* (under *Iu-*
"*stine* the Emperour) which a-
"bout noone, was overthrowen
"with the most of her Inhabi-
"tants, with an earthquake, ac-
"companied with a whirlewind,
"which scattered the fires of
"their kitchins upon the buil-
"dings, &c. And what need I
"tell you of like befalling lately
"in some Cities of *Italy*. And
"yee have seene (some of you)
"with your eyes, how I have gi-
"ven some of your neighbour
"Cities and Townes into the
"enemies hands, as *Heidelberge*,
"with those other Towns of the
"*Palatinate*, and other Provin-
"ces; and *Breda*, with other
"Townes and places in high *Ger-*
"*many*, &c. Besides in this
"Land, your owne eyes have
"seene, how I have met with di-
"vers Cities and Townes thereof

On *Antioch*. *Evagrius lib. 4. cap. 5.* *Refert Eusebius in Chronico, tres urbes Asiaticas, Laodiceam, Hierapolin, & Colossas, eodem terræ motu concidisse. Sic Episc. Sarisbur. in præfat. expositi. Epist. ad Colos.*

On later and neighbouring Cities, *Heidelberge, Breda, &c.*

On some of our owne Cities & Townes at home.

"from time to time, by fearefull "*fires*, raging *inundations*; but "especially by my overflowing "scourge of *plague* and *pestilence*, "and other judgements of *scar-* "*citie*, if not famine, of *depopula-* "*tion*, or otherwise of denying "a blessing to their labours and "callings, &c.

"Now for what sinnes in par- "ticular I have thus done, I spare "to repeat or name. Yet thus "have I done, because of their "and your wickednesse, *Albeit* "*I sent unto you all my servants the* "*Prophets, saying, Doe not so abo-* "*minably*. Therefore, why com- "mit yee such great evils against "your soules, to cut off from you "man and woman, to procure "greater wrath and vengeance "to the same, and to all your o- "ther Townes and Cities, in "that yee provoke me to wrath. "Have yee forgotten the wic- "kednesses,

"kednesses, or punishments of "your fathers, & of those other "Cities & Towns named? Take "heed therefore lest I set my "face against you for evill, and "that ere long, to cut off all the "prosperity and long-continued "happinesse of *England*, and of "these Realmes.

We should not forget the punishment of these Cities.

Thus might God now justly plead with us, warning us of our present danger, by the examples of his wrath on other Cities and places, and thus calling us to repent of our sins, and to reforme our wayes.

For if he have plagued sinfull Cities, and some of them in our sight, why should not wee, remaining alike sinfull, feare like judgements, and so be moved to take warning in time? And wee better or more righteous than those which yet have smarted, yea, perished for their sins? than

But thence conclude what wee may expect, seeing we are not better than some of them.

our neighbours beyond the seas? or than *Ierusalem*, the holy and once faithfull Citie? But saith God, as once of old, *Loe, I begin to bring evill on the Citie, which is called by my Name, (or, in which my Name is called) and should yee be utterly unpunished? yee shall not be unpunished: for I will call for a sword, &c.*

Ier. 25. 29.

This concernes us all to thinke on;

Oh then that all sinfull Cities amongst us would hereby take warning, and come speedily to sincere Repentance, and Reformation of their wayes! Where this is not done, our doome and destruction cannot be farre off: God can, God will no longer watch over our Cities for good, or keepe the Covenant of his *protection* with us, whilest wee breake our Covenant of *holinesse* with him: hee must needs send the sword to avenge the quarrell of his Covenant against us. The

Lord

Lord give us eyes to see our danger, and hearts with grace to prevent it.

BVT if sinfull Cities bee so neere to ruine, then let *Rome* looke to it selfe, and to its standing. She is called (by *Ammianus Marcellinus*) the *everlasting Citie*, and she glories in her stabilitie, being situate upon seven hills, and accordingly promising to her selfe (what truly belongs only to Gods true Church) that the gates of Hell shall never prevaile against her, that is, no power whatsoever, *She saith*, (as formerly *Babylon* of old, which hath left to her the inheritance of her name and manners, in persecuting and captivating Gods people, &c.) *I sit a Queene, and am no widdow, and shall see no sorrow*. Thus she saith and thinkes, in regard of the supremacie of

Sect. 25. But especially *Rome*.

Vrbs aeterna. Which though she presume on her stabilitie,

Isa. 47. 8, 9, &c.

Revel. 18. 7.

her Prelates above Emperours and Kings, &c. But this eternitie of her name, and as it were, immortalitie of her soule, wherwith she is quickned, shall bee taken from her, and she shall become as *Babylon* of old, and perish as other presumptuous Cities have done: For the Angell shall powre out his viall upon the seat of the Beast, &c. And another Angell thus crieth, *Babylon the great is fallen, is fallen, that great Citie, because she made all Nations drinke of the wine of the wrath of her fornication:* — *Babylon is fallen, and is become the habitation of Devils, and the hold of everie uncleane spirit, and a cage of everie uncleane and hatefull bird*, &c. Where the reason of her fall is given, as also in these words, *For her sins have reached unto Heaven, and God hath remembred her iniquities:* — *therefore shall her plagues come in one day,*

Yet she shall be brought down,

Revel. 16. 10.

Revel. 14. 8.

and 18. 2, 3, & 5,

8, 9,

day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord who judgeth her : — the Kings of the earth — shall bewaile her, — saying, Alas, alas, that great Citie Babylon, that mightie Citie : for in one houre is thy judgement come, &c. This is spoken of such a sacking, ruine, burning, falling of *Rome*, which is this *Babylon*, (and of that authoritie, government, and preheminence, which is challenged by meanes of that Citie) as is; 1. *certaine*, 2. *unrecoverable*; therefore are the words, *She is fallen*, twice repeated. Now howsoever wee by faith must expect what wee see not fully yet, the very ruine of *Rome* in selfe, yet wee now see for the present, (what may the better ascertaine us of what shall be) that *Rome* or spirituall *Babylon* is already fallen, not only in the *credit of her Doctrine*, whilest many

and 10.

And that,
1. Certainly.
2. Unrecoverably.

How *Babylon* is fallen already.
1. In the credit of her doctrine.

many Princes have received the Gospell, and utterly abolished all Babylonicall Doctrine, and great multitudes are inlightned with the Gospell, even in the midst of her tyranny and persecution, &c. Nor only in her *power* and *authoritie*, whilest so many Kings have shaken off the yoke of her servitude, and withdrawn the obedience of all their loyall subjects from her; but also in *wealth & riches*, whilest withall great rents, revenues, and commodities are withdrawen, by the demolishing of *Abbeyes, Monasteries, Nunneries, Priories, Hospitals, Chauntries*, and *Churches*; which though some may wish that they had stood still, and beene converted to better uses; yet looking to Gods providence, we may say, "That it hath so ordered things, that his curse "which was upon them might "be

2. In her power and authoritie.

3. In her wealth and buildings, as Abbeyes, &c.

Which presageth her totall and finall fall.

"be executed, and that (as one "speakes) the prophecies that "were concerning them, might "be fulfilled, that they might be "a monument of his wrath unto "all posteritie, the beginning of "her fall, and an example of the "destruction of all the rest, that "should follow soone after. For "the mouth of the Lord hath "spoken it, his counsell hath de-"creed it, and hee hath sent an "Angell to proclaime it.

And what marvell? can any wonder at such a fearefull fall and ruine of that Citie, when he also sees, and is by Gods word, told of her horrible abominations? Surely then, if sinfull Cities come to ruine, though never so strong other wayes, and therefore perish because they are sinfull Cities, no marvell if such destruction and fall wait for *Rome*, or spirituall *Babylon*, which shall

The reason of her fall, is her sinne, being mother of harlots, &c.

be

be both inevitable and irrecoverable, seeing her sinnes are so abominable, and such as whereof she repents not. Of this great Citie, or woman, wee thus read, that upon her forehead was a name written; *Mysterie, Babylon the Great, the mother of harlots* (or *of fornications*) *and abominations of the earth*: which after is said to bee *drunke with the bloud of the Saints, and with the bloud of the Martyrs of Iesus*. This name *Mysterium*, or *Mysterie*, as unawares it seemes was written in the frontlet of the Popes miter, who, as *Ioseph Scaliger* well conjectures, calling himselfe the Prince of Priests, meant therein to imitate the High Priest of the Law, who had in his frontlet written, *Holinesse to the Lord*: in stead whereof he would place a Christian title, namely, *Mysterie*. For of nine Christian Nations, which

Revel. 17. 5, 6, 18.

Mysterie written in the Popes miter.

Ios. Scaligeri Epist. quadam ad Drusium.

which are of divers languages, not one, saith *Scaliger*, but calls the *Liturgie*, *Mysterie*, (from the Greeke, from which those languages have in common borrowed the name:) Yea, saith he, all languages call the Masse, *Mister*, *Mistir*, *Mistrii*, *Mystrion*, yea even the Latines, (who by Mysterie understand the *Masse*.) The word *Mysterie* only was written in the Miter: the rest following in the Text, *Babylon the great*, &c. is the true interpretation thereof, added by the Apostle, as if hee should say, would you know what this Mysterie is? It is *Babylon the great*, *the mother of harlots*, &c. thus *Babylon*, or *Rome*, that will not bee called, *Mother of harlots*, yet under the shew and false title of Sanctitie (the Pope calling himselfe Head of the mysticall body of Christ, and the only Interpreter

Noting the mysterie of *Romes* iniquity.

Which *Scaliger* translates, *Catamitorum* legendo, πόρνων, *non* ἀπορνῶν.

ter of the *Mysteries* of God) becomes *the Mysterie of iniquitie*, (and mother of harlots) as King *Iames* of happie memorie, hath also (out of the written copie, I take, of this Epistle of *Scaligers*) noted. But this title was changed afterward by Pope *Iulius* (either second or third) and in a precious stone in the Popes miter, there was written in stead of it, *Iulius Pontifex maximus*: *Iulius Pope, or High Priest.*

In Præfat. ad Imp. &c. pag. 118, 119.

This title now changed.

But though that *Inscription* or Title bee changed, yet the *Description* of that Citie there given is still the same; and *Rome* remaines *the mother of Harlots*, &c. and the Pope, that *Man of sinne*: and therefore, seeing she and he are not like to repent of their sinnes, though that Hierarchie finde and feele plague after plague, no marvell if the great Citie *Babylon* be throwen downe

2 Thess. 2.

Revel 9.20. and 16.9.

with

with like violence, as when a mil-stone is cast into the sea.

Sect. 26. *England* is also hence warned to repent.

BVT though *Rome* repent not, (nor other Popish Cities wherein *Stewes* are permitted, and other filthinesse) yet let *England* repent by times, and *her Cities*, as of all her other sins, so of harbouring too much into her bosome, the Babylonish brood, Priests I meane especially and Iesuites, who spread the Popes leaven thorowout our Townes and Cities. Vnlesse we renounce such unnecessarie familiaritie with them, and with those seduced by them, which is too usuall and familiar with many, and so get us out of *Babylon*, (as formerly wee have justly done, by renouncing Communion with them in their Service and Doctrine) we thus partaking with her sins, shall also receive of her plagues. And

Revel. 18. 4.

1. Being in many of our Townes and Cities, already plagued.

And here let us shew our Repentance; First, in consideration how God hath already plagued, not once, but often, most and the best of our Cities and Townes, by the fire especially of *Pestilence*, when in the yeare 1603. in one only Citie, *London* I meane, with her suburbs, were swept away by the plague alone, 36862. for divers weekes 3000. and upward each weeke: And now more lately in the same Citie, when of all diseases there died in the yeare 1625. the number of 54265. five persons, whereof weekly of the plague, for divers weekes together, 4000. and above, 4517, 4855, and 5205. this desolation was in that Citie: somewhat proportionable was it in most other Cities and Townes: (though God dealt somewhat gently with us here) in many of which, though the

From Decemb. 17. 1602. to Decemb. 1. 1603.

From Decemb. 16. 1624. to Decemb. 15. 1625.

At Newcastle upon Tine.

streets

ſtreets formerly ſeemed to bee ſowen with the ſeed of man, yet men were ſo ſcarce in them, that a childe might have told them; and the deſolation ſo great, that but few remained to ſay to his friends, *Leave thy fatherleſſe children behinde thee, and I will preſerve them alive, and let thy widdowes truſt in me.* Graſſe did grow in the ſtreets of our Cities, for want of paſſengers, the ground whereof being like to the moores and waſts where no man dwelleth, &c. Ierem. 49. 11.

But where is our heartie repentance for thoſe ſinnes, which God thus thought good to plague? I wiſh it appeared in the Reformation of our lives: which ſeeing it as yet doth not, let us make our complaint and confeſſion unto God in all humilitie and ſinceritie, each of us in private at leaſt, as did the Prophet This ſhould cauſe us ſeeke to God.

Isa. 64. 9, 10, 11, 12.

Isay in a like case, *Be not wroth verie long, O Lord, neither remember iniquitie for ever: Behold, see, we beseech thee, we are all thy people: Thy holy Cities are a wilderneſſe, Zion is a wilderneſſe, Ieruſalem a deſolation*, &c.

Conſidering his promiſes of rebuilding Cities upon repentance.

The rather let us thus ſeeke and intreat the Lord becauſe of his ſo gracious promiſes of building againe our Cities, as well as thoſe of old: for God is our God, as well as hee was theirs. See *Ierem.* 31. 21, –24, –38. *Zach.* 1. 17. *Cry yet ſaying, thus ſaith the Lord of Hoſts, my Cities through proſperitie ſhall yet be ſpread abroad, and the Lord ſhall yet comfort Zion*, &c. And *Zach.* 8. 3, and 5, – *The ſtreets of the Citie ſhall be full of boyes and girles, playing in the ſtreets thereof.* This is, when God upon our repentance, ſhall firſt *purely purge our droſſe, and take away all our ſinne: then*, ſaith God,

I will

I will restore thy Iudges, as at the first, and thy Counsellors, as at the beginning, (whom in his wrath he tooke away, by what death it pleased him:) *afterward thou shalt be called the Citie of righteousnesse, the faithfull Citie.* Isa.1.25,26. Isa.3.1,2,3.

Oh that our Cities, having beene in the fining pot, and fornace of affliction, were such Cities! then needed wee not (so justly as now wee have cause) to feare the *sword* of our enemies, to second Gods and his Angels sword of pestilence, and to glean up those whom the pestilence hath left behinde: but alas, our sins swarming in all our Townes and Cities, (even such sinnes as have been named) and unrepented of, *threaten* us and our Cities with new and greater wrath, seeing *Gods hand is not shortned, but stretched out still, his anger is not turned away, seeing we turne not to* Isa.9.12,13.

2 Being also at this present threatned with greater plagues, even the Sword.

him that ſmiteth us, neither doe we ſeeke the Lord of Hoſts.

Seeing then wee cannot deny but that our Cities have beene already ſore ſmitten, though with Gods gentler hand, and are now apparantly threatned to be further ſmitten with the mercileſſe hand of fierce and truculent men, what remaines for us to doe (that love our ſafetie, yea our ſoules) but earneſtly to call upon God, with faith in him and true repentance, as *Daniel* for *Ieruſalem*; *O Lord, according to all thy righteouſneſſe, I beſeech thee let thine anger and thy furie bee turned away from thy Citie Ieruſalem; — becauſe for our ſinnes, and for the iniquities of our fathers, Ieruſalem and thy people are become a reproach to all that are about us.* (How truly may we at this time, thus ſay, and with him further pray,) *Now, O Lord, heare the prayer of thy ſer-*

Which warneth us in time to repent, and ſeeke to God.

Dan. 9. 16,

17, 18, 19.

vant,

vant, – incline thine eare and heare; open thine eyes, and behold our desolations, and the Citie which is called by thy name; – O Lord, heare, O Lord, forgive, &c. This is that which God cals us to, as once he did *Israel*; *Returne, thou backsliding Israel, and I will not cause mine anger to fall upon you; for I am mercifull: – only acknowledge thine iniquitie: – Turne, O backsliding children, – and I will take you one of a Citie, and two of a family, and I will bring you to Zion.* Elsewhere hee shewes wherein hee would have them turne: – *If yee will hallow the Sabbath day, to doe no worke therein, then there shall enter into the gates of this Citie, Kings and Princes sitting upon the throne of David, – and this Citie shall remaine for ever.* Lo, how we may have our Cities to flourish, and to bee made stable to us and our posteritie. Otherwise, if wee

God calls us hereunto.

Ier. 3. 12, 13, 14.

Ier. 17. 24, 25.

obey not, wee must expect the contrarie, as *Ierem.* 22. 5, 6, 7, 8.

Ierem. 13. 16, and 18, and 19. *Heare yee then and give eare, – give glorie to the Lord your God, before he cause darknesse; – Say unto the King, and to the Queene, humble your selves, sit downe, for your Principalities shall come downe, even the crowne of your glorie; the Cities of the South shall be shut up,* &c. *Bee thou instructed* then, *O Ierusalem,* (so may it bee said to each Citie

Ierem. 6. 8. of *England*) *lest my soule depart from thee, lest I make thee desolate, a Land not inhabited.* To conclude this exhortation, let mee once againe speake to you in the

Mich. 6. 8, 9. words of the Prophet, *The Lords voice cryeth unto the Citie, and the man of wisdome shall see thy name: heare yee the rod, and who hath appointed it. Hee hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to doe justly, and to love mercie, and to*

Our securitie hence, if thus we doe.

walke

walke humbly with thy God. I may say, thus doe, and feare no danger, though thou shouldest, with the Prophet *Elisha* and his servant, have the *Citie* where thou art, incompassed with a mightie Host of enemies, as *Dothan* was by the King of *Syria*, wherein the Prophet was. If you, with his servant, (in case yee be besieged) shall be afraid (distrusting your owne power) and cry, as he did, *Alas* (master) *how shall wee doe?* Doe but as is said, and I may say to you, as he to him, *Feare not, for they that be with us, are moe than they that be with them*: And upon your prayer, and the Prophets for you, the eyes of your faith shall be open, and you shall see Horses and Chariots of fire, an Host, to wit of Angels, round about; whom for your *protection*, he maketh *spirits, and a flame of fire.* 2 King. 6. 14, 15, 16, 17. Hebr. 1. 7.

Sect. 27.

Third Vſe: Not to be ſecure, ſeeing we repent not.

BVT now alas, where wee neglect thus to doe, and where we either will not ſee our danger, or not ſet our ſelves ſpeedily, by the aforeſaid meanes to prevent it, wee have no cauſe to be ſecure, or to preſume, on our owne ſtrength and enemies weakneſſe, or on our owne counſels, as hath beene ſhewed. And

Why?

why? becauſe we have to deale with God, and whileſt ſinne remaines, God himſelfe is intereſſed in the quarrell againſt us.

Here conſider, wee have to deale with God himſelfe:

We muſt not thinke of man only, or of their malice, power, policie! for then, no doubt, but in all theſe wee might match, yea outmatch them; if wee would but uſe our wits aright, and ſhew our ſelves provident. But it is the great and living God, whom

Whom, by our ſinne, we make our enemie!

wee provoke; neither will wee ſeeke in time to pacifie his wrath: and he it is, who will be acknowledged

And who, unpacified, will afflict our Cities.

ledged the Author and Inflicter of evill upon ſinfull Cities, that ſo we might know, that we have to deale (not with man, ſo much as) with God: which conſideration therefore ſhould drive us, not to humane meanes (at leaſt by reſting on them) but to earneſt prayer and true penitencie.

Whatſoever the evill is, which is either in the Citie, or towards the Citie, bee it the Sword, Famine, Peſtilence, or other plague, yet God takes to it himſelfe (bee the meanes what they will be) and lookes thence to be feared and glorified. *Shall a trumpet bee blowen in the Citie, and the people not be afraid? ſhall there be evill in a Citie, and the Lord hath not done it?* And, *Who gave Iacob for a ſpoile, and Iſrael to the robbers? did not the Lord, hee againſt whom we have ſinned?* And after the Lord had threatned *Tyrus* with

Hee will bee knowen to be the Inflicter of theſe evils.

a Amos 3.6.

Iſa 42.24.

with a miserable overthrow, and upbraided it, triumphing as it were, and saying, *Is this your joyous Citie, whose antiquitie is of ancient dayes? her owne feet shall carrie her afarre off to sojourne:* then the question is put, *Who hath taken this counsell against Tyrus, the crowning Citie?* — The answer is given, *The Lord of Hosts hath purposed it, to staine the pride of all glorie,* &c. In which regard, as also in regard of the like overthrow of *Babylon* and *Ierusalem* (formerly threatned) Gods people (looking to Gods end herein) give him praise and glorie: *For thou hast made of a Citie an heape, of a defenced Citie a ruine,* &c. *therefore shall the strong people glorifie thee, the Citie of the terrible nations shall feare thee.*

Isa.23.7,8,9.

That we might feare him.

Isa.25.1,2,3.

And that we may, in such cases, acknowledge Gods providence and hand to bee more immediate,

He punisheth Cities with choice.

mediate, we are taught in Scripture, that hee picks and singles out such Cities, as he meanes to plague and punish, with a speciall choice, passing by others (for the while) it may as sinfull. Thus saith God, *I have withholden raine from you; — and I caused it to raine upon one Citie, and caused it not to raine upon another Citie, one peece was rained upon, and the peece whereupon it rained not, withered,* The intent of which choice punishment, was to cause them *turne unto God.* And see *Ezek.* 21. 19, 20, 21, 22, 23, 24. How when the King of *Babylon* stood at the parting of the wayes, at the head of two wayes (the one leading to *Rabbah* of the Ammonites, the other towards *Jerusalem,*) to use divination: see I say, how the Lord directed it to *Jerusalem,* — telling them, that, *Because they had made their iniquitie*

Amos 4. 7.

Vers. 8.

Ezek. 21. 19, to 24.

to bee remembred; – they ſhould bee taken with the hand.

This may teach us to acknowledge Gods more immediate hand in his judgements; yea, and threatnings againſt us and our Cities: and to know, that whileſt we harbour, and give ſhelter & entertainment within our Cities to his enemies, (whether they be *ſinners* and evill doers, or *ſinnes* in our ſelves or others) wee muſt looke to finde him an enemie, and that our Cities and Townes ſhould be beſieged with whole armies of his judgements. Let the place then bee never ſo well ſtrengthened and fortified in other regards, yet ſin harboured and unpurged out in it, will make it weake: But how? Inaſmuch as it workes God to bee our enemie; and then, what power can reſiſt him? Sinne makes the ſtrongeſt weake, both men

Hence (that God is an enemie,)

All ſtrength turnes to weakneſſe.

men and Cities. This weakned *Cain*, and made him feare in everie place: This made ſtrong *Sampſon*, as weake as another man, and betrayed him into his enemies hand. This, with an evill conſcience, turnes courage into timorouſneſſe, as *Iudg.* 5. 8. This made armed *Souldiers*, who came to apprehend Chriſt, ſtart backe and fall to the ground. This is that *trembling heart* threatned to ſinners.

Whether in particular men,

See Mr. *Rogers* on that place.

Iohn 18 6. Deut. 28. 65.

The like for *Cities* and companies of men: the Citie *Abel* harbouring a Traytor was beſieged and much indangered, till they beheaded the Traytor, and threw his head over the wals to *Ioab*: As the ſhip was neere drowning, till *Ionah* was caſt over boord. I read, that when *Phocas* (the Emperour) had built a ſtrong wall about his Palace, for his owne defence and ſecuritie, hee heard

Or in Cities.

Cedren. hiſt.

in

in the night a voice crying to him, telling him, *That though hee should build as high as Heaven, yet sinne was within, the Citie might easily be taken.*

ἔνδον τὸ κακὸν, εὐάλωτος ἡ πόλις.

Sinne then is the Traytour within, which will overthrow all; it lyes at the foundation of our Citie-wals, and will soone overturne them, unlesse it in time, with the sinners, be thrown out and expelled. And I wish, amongst other sinners, that our home-bred Papists, with Priests and Iesuites, nestling and harbouring with such connivence and indulgence, in our Cities, helped not to weaken us and our Townes and Cities, and to arme God the sooner against us.

Sect. 28.

Hence also we learne to receive Gods Ministers and their message with feare.

THis thus said, concerning Gods more immediate hand, in the punishing & threatning of wicked Cities, may teach

teach us with what *reverence*, yea, and feare wee should entertaine his faithfull servants and *Messengers*, unto whom hee reveales these his secrets, and whom hee useth as his owne mouth, to bee Heralds of his wrath. They must, when God will have them, preach the *Law* and judgement, as well as the *Gospell*, and woe unto us, if wee doe not: and when wee thus doe, you must learne to feare. *Surely, the Lord will doe nothing, but he revealeth his secret unto his servants the Prophets: the Lion hath roared, who will not feare? the Lord God hath spoken, who can but prophesie?* Amos 3. 7, 8.

Take we heed then, lest (when Gods servants, in these evill times and dayes of sinne, tell us of his wrath at hand) we *threaten* them, when they in Gods name threaten us. We may so hasten wrath upon our selves & Cities, when

Not to discourage or threaten them, when they threaten us; as did the Iewes, Ier. 26. 19, 21, 22, 23.

when we ſo reject the *remedie* by which we may bee holpen. See 2 *Chron.* 36. 15, 16, 17. Thus *Vrijah* the Prophet, who propheſied againſt the Citie *Ieruſalem*, yea, becauſe (though in the name of the Lord) hee propheſied againſt it, was ſought for by *Iehojakim*, with all his mightie men and Princes, to be put to death, ſo that after he fled into *Ægypt*, they ſent and fetcht him thence, and ſlew him. Thus good *Ieremiah* was apprehended and arraigned for no other fault, and brought before the Princes, and thus indited by the Prieſts and Prophets, *This man is worthy to die, for hee hath propheſied againſt this Citie*, &c. And yet hee ſpake nothing, but that which the Lord commanded him to ſpeake. And howſoever by the mediation of ſome of the *Elders* of the Land, and by the godly care of *Ahikam*, he

Slaying *Vrijah* for threatning their Citie,

Ier. 26. 8, 9, 10, 11.

And impriſoning *Ieremiah*.

And verſ. 17, &c. and 24.

he was quit at that time, yet for no other cause, hee afterwards was cast into the dungeon, and shut up in the Court of the prison, with an intent to bee put to death. But the taking of the Citie prevented it, which yet by such purpose against him, and usage of him, was hastened: for so he apologizing and pleading for himselfe, told them, saying, *The Lord sent me to propheſie against this house, and against this Citie all the words that yee have heard, therefore now amend your wayes, &c. as for me, — know that if yee put mee to death, yee shall surely bring innocent bloud upon your selves, and upon this Citie; — for of a truth the Lord hath sent mee unto you, to speake all these words in your eares.* Hereupon in a reverence to God who sent him,

Jerem. 32. 2, 3. and 38. 1, 2, 3, 4, -6.

This is to hasten vengeance on our Cities.

Jerem. 26. 12, 13, 14, 15.

And Ier. 26. 16, 17, 18, 19.

they for this time acquitted him, being urged with the worthy example of gracious King *Hezekiah*, (a worthy patterne for all Princes and Nobles now in like case to follow) who when *Micah* propheſied, ſaying, *Ieruſalem ſhall become heapes*, &c. *did not put him at all to death*; *Did he not*, ſaith the Text, *feare the Lord, and beſought the Lord, and the Lord repented him of the evill?* &c.

Sect. 29.

As the evill eſtate of Cities is from God, (and his luſtice,)

WEe are then to looke to God in all things, whether our Cities bee puniſhed, threatned, or otherwiſe indangered; or whether they for the preſent doe enjoy peace and ſafetie through the good government of the ſame. For, *Except the Lord keepe the ſitie,*

hee

hee that watcheth, waketh but in vaine. It is not humane counsell, wit, or strength, by which either Kingdomes or Cities are established, kept and preserved. It is God that changeth, alters, translates, stablisheth, and conserveth, and confirmeth Kingdomes, Cities, Common-wealths, whether greater or lesser, which even some of the better sort of the Heathen have acknowledged, as *Cicero*, telling us, *That the Roman Common-wealth was guided and governed much more by the helpe and assistance of God, than by mens reason and counsell.* And *Plato* tels us, that *Where, not God, but man beares rule, there is no avoyding of evils and danger.* Doubtlesse, the happie government of Cities and Common-weales is not to bee

So their prosperous estate.

Dei ope & auxilio multò magis Remp. Romanam, quam ratione hominum & consilio gubernari. Cic. pro Rabir.

Plat. 4. πολ.

ascribed to mans strength, power, and policie, but unto God only; *without whom*, as a Greeke Poet hath it, *never man yet prospered in any thing he undertooke*. As generally our Saviour saith, *Without me yee can doe nothing*: And *Iohn Baptist*, *A man can receive (or take unto himselfe) nothing, except it bee given him from Heaven*: So specially, for matter of government of Cities, Townes and Common-weales; man, even the wisest Polititian, is, after hee hath strained his best wit and endevour, to acknowledge himselfe to be but Gods Organ or Instrument, which is guided and directed by the hand of God, and that he can doe nothing, but so farre as God reacheth forth his hand, and useth him as his *Instrument*.

οὐ χωρὶς οὐδεὶς ἐντυχεῖ βροτῶν.

Ioh. 15. 5.

Ioh. 3. 27.

Which is not to be ascribed to man, who, (Even the wisest Polititian)

Is but Gods Instrument.

So

So that all good ſucceſſe muſt bee aſcribed not to the vertue and wiſdome of Governours, nor to any ſuppoſed innocencie in others, but meerely unto Gods bleſſing on our endevours, to his wiſdome, providence, patience, and mercie. So that if we enjoy peace and proſperitie, and finde protection from God, (as bleſſed be God, we of this Nation hitherto, after ſo many yeares of Gods patience, doe finde) let us ſing and give the praiſe unto God; who thus ſpeakes of the Vineyard (which is true as well of the ſtate of the Citie and Common-wealth, as of the Church) *I the Lord doe keepe it:* Iſa. 27. 3. *I will water it everie moment; leſt any hurt it, I will keepe it night and day.*

Let us then generally com-

This teacheth us 1. Generally, to commend the ſucceſſe of all our labours to God: Pſal. 37. 3, 5.

mend the ſucceſſe of all our labours and endevours to Gods only bleſſing: *Truſt in the Lord, and doe good, ſo ſhalt thou dwell in the Land, and verily (or in truth and ſtablenesſe) thou ſhalt be fed: —commit thy way unto the Lord; truſt alſo in him, and he ſhall bring it to paſſe.* And though ſucceſſe doe not alwayes or preſently anſwer our labours; yet wee are not to bee diſcouraged, or to give over, but the more earneſtly to beg helpe, aſſiſtance and a bleſſing from God: the neglect of which dependance on God, and looking to him in all our wayes, is the cauſe of ſuch confuſion in the world, ill ſucceſſe in our undertakings, diſquiet and diſorder, and cauſe of complaints in Church and Citie, God thus puniſhing mans pride and arrogance,

The want of which cauſeth much confuſion and complaint in the world.

whileſt

whileſt not looking unto him, he defrauds God of his honor, and doth not modeſtly ſubmit himſelfe unto his providence. Whereas contrariwiſe, if wee could fix our eyes on God, ſerve his providence by putting away pride and ſelfe-confidence in our owne wiſdome, ſtrength, righteouſneſſe, and by abandoning of other ſinnes, ſo directly oppoſite to his will and glorie, wee ſhould finde ſucceſſe beyond expectation, and ſhould not need to feare the envie, malice, power, and attempts of our proudeſt enemies. To which effect the ſpeech of *Gregorie Nazianzen* is pertinent, which ſounds to this purpoſe, *Where God gives his bleſſing, no envie of man can prevaile againſt us, where hee denies it, no induſtrie of man*

Θεοῦ διδόντος οὐδὲν ἰσχύει φθόνος· καὶ μὴ διδόντος οὐδὲν ἰσχύει πόνος.

can availe any thing for us.

2. To dedicate our Townes and Cities to him.

Let us more ſpecially conſecrate, not only our ſelves (which wee have done in Baptiſme) but our verie houſes, as *David* did, and our *Townes* and *Cities* with their walls, and if it be not done already, dedicate them to God, as *Nehemiah* did the wals of *Ieruſalem*, after they were re-edified, who with the Levites, Prieſts and Princes, in ſolemne and joyfull manner praiſed God for his aſſiſtance, and craved his bleſſing thereon, that hee would grant them ſafetie and ſecuritie in himſelfe by them. This doubtleſſe was the effect of this their dedication. Thus wee read, that *Conſtantine* the Great, the firſt Chriſtian Emperour, when hee re-builded *Bizantium*, and called it from his

Pſal. 30. 1. Deut. 20.

Neh. 12. 27, &c. As did *Nehemiah* the wals of *Ieruſalem*;

And *Conſtantine* his Citie.

his owne name *Conſtantinople*, and purpoſed to make it the ſeat of the Romane Empire, meaning to conſecrate the ſame to God, he called to the dedication thereof, thoſe 318. Fathers of the Church, who at that time held the *Nicene Councell*; (as hee, after that, called thoſe Biſhops that kept a Councell at *Tyrus*, to the dedication of the Temple, which he built at *Ieruſalem* to the honour of Chriſt.) *Pet. Martyr loc. com. claſſ 4. c. 9.*

Thus ſhould wee not once, but often, by prayer and praiſes, dedicate and conſecrate our Townes, Cities, and their walls, with all the munition and ſtrength within the ſame, by *praiſes* unto God, for our ſafetie hitherto therein, and by earneſt *prayer* unto him, to afford us further protection and ſafetie Which wee muſt doe by,

1. Our praiſes.

2. Prayer.

Psal 122.7. safetie by them, that *Peace may be within our walls, and prosperitie within our palaces.* And last-

3. Care, not to defile them by sinne. ly, by a watchfull care, not to contaminate or defile, through sinne practised and suffered to raigne in them, those places of our habitation, which God hitherto for many yeares, hath made unto us as Cities of refuge, and Sanctuaries of safety

So, to bring a woe on our Cities. from our enemies: lest by our ungodly practices, by our infidelitie and impenitencie, wee provoke God to depart from amongst us, and to leave his charge of Patronage over us, and procure to our selves, our Townes and Cities, a like or worse curse for our impenitencie, and a greater woe than

Matth. 11.20, 21, 23. that which our Saviour laid upon *Chorazin* and *Bethsaida*, but especially upon *Capernaum*,

in

in which Cities moſt of his mightie works were done, ſaying, Woe unto thee great Citie *London*, woe to thy daughter-Cities and Townes in their ſeverall places, becauſe yee repent not. "But thou, O Lord, "in mercie avert and turne "ſuch woes and judgements "from us and our Cities, by "converting and turning us "and our Cities to thee by "true and timely repentance, "*Amen*.

Sect. 30.

Fourth Uſe. To deſire and ſeeke for a more ſtable Citie in Heaven.

NOw laſtly, and as a *fourth Uſe* and *Concluſion* of all, ſeeing and remembring what is ſaid concerning the ruine and deſtruction of ſinfull Cities, and that the ſtrongeſt Cities (ſeeing all are leſſe or more ſinfull) ſhall in their ſeverall periods

periods of time which Gods patience hath ſet them, come to nought; yea, conſidering that all things now are ſo uncertaine, and that the whole world it ſelfe, groaning under the burthen of mans ſin, ſhall bee, and that doubtleſſe ere long, diſſolved: Let this teach us all, to withdraw our affections from the too immoderate love of theſe earthly habitations, though we enjoy peace in them, and to long and labour after *right* to that better Citie, the heavenly *Ieruſalem*, that ſo wee may, in theſe evill times eſpecially, have ſomewhat certaine: *For here wee have no continuing Citie, but wee ſeeke one to come*: In which regard I may ſay unto you (as once in another caſe was ſaid,) *Ariſe yee, and depart, for this is*

Seeing here we have no abiding Citie.

Heb. 13. 14.

Micah 2. 10.

not

not your reſt. Now, to bee a lively member of the true Church here, is to have an undoubted right and intereſt to Heaven, and to thoſe manſion places prepared for the Elect. *Him that overcommeth* (ſaith Chriſt) that is, his ſinnes, the world, and Satan, *will I make a pillar*, (for ſtabilitie) *in the Temple of my God*; — *I will write upon him the Name of my God, and the Name of the Citie of my God, which is new Ieruſalem*, &c. Now it skils not much (in regard of my purpoſe) whether this Citie be the true Church of God on earth reformed and renued: Or whether it bee the Church triumphant in Heaven, *The Citie of the living God, the heavenly Ieruſalem, the innumerable company of Angels, the generall* Revel. 3. 12.

Heb. 12. 22, 23, 24.

aſſembly

assembly and Church of the first borne, which are written (and enrolled) in Heaven, where is God the Iudge of all, and the spirits of just men made perfect. Our right to this latter (once had) and our estate in the former, is most sure and stable: whereas, for these earthly Cities, there is no abiding of them, no stabilitie in them, neither are they to be desired, in comparison of that other, the Church of Gods Elect and Citie of God, whether militant on earth, or triumphant in Heaven.

Oh that we with *Iohn* were but carried away in the Spirit, to some great and high mountaine, (in regard of the elevation of our thoughts) that wee might have shewed unto us,

Revel.21.10.

that

that great Citie, the holy *Ierusalem*: for then doubtlesse, should wee with *Abraham* and the Patriarks, (acknowledging our selves with them to bee *strangers* and *Pilgrims* on the earth) by faith, *Looke for a Citie which hath foundations, whose builder and maker is God, and seeke a Country, not earthly* (such as was *Mesopotamia*, or *Chaldea*, whither *Abraham* might have returned againe) *but a better Country, that is an heavenly.* This is that Country and that Citie, which wee therefore should chiefly labour here to get right in; as being *better* than any Country or Citie on earth: as first, having all good things which the best Cities on earth have, but in a *better*

Heb. 11. 10, 13, 14, 15, 16.

That better than these Cities here.

and

1. In regard of the like things in better manner:

and more eminent manner: and besides other things, better privileges. 2. *Stabilitie* and perpetuitie, which the other wanteth.

1. What makes Cities on earth so much desired? 1. There are all things in greater plentie, whether for necessitie, conveniencie, delight, safetie, &c. but can earth compare with Heaven in these regards?

1. Generally all good things.

2. The best Company.

2. There commonly is found the best *Company*: but what company to bee desired to the fellowship in Heaven, mentioned already out of *Heb.* 12. 22, 23, 24?

3. Beautie and glorie.

3. Cities are *beautious* and *glorious*: but what glorie on earth to that in Heaven?

4. Privileges.

4. In Cities, great *privileges* and immunities may bee enjoyed:

enjoyed: but what privileges and exemptions to be compared to those to bee enjoyed in Heaven?

2. Secondly and chiefly, This heavenly Citie hath that, which, as hath beene shewed, the strongest and best fenced on earth hath not, and that is *Stabilitie* and *Perpetuitie*. *Rome*, which is *Babylon*, a Non-such for greatnesse and glorie, shall fall, as other strong Cities are fallen: Sinne lyeth at the foundation of their walls, to undermine and weaken them, and to lay their glorie in the dust, at least in the ruines of the world: but this heavenly Citie is of another nature, and abides for ever; with all the good things and good company, with all the glorie and privileges ther-

2. In regard of stabilitie.

Revel. 18. 16, 17, 18. Ῥώμη ἡ μεγάλη ἐστὶ, &c.

Hence ſaid, 1. To have a wall high and thicke. Revel. 21. 12, and 17.

of. Hence it alſo is ſaid, 1. To have a *wall*, both great and high, yea alſo verie thicke, even 144. cubits, which reckoning but two to a yard, amount to 72. yards; a faire thickneſſe for a wall. Hereby is noted the great ſecuritie of the inhabitants thereof: the wall ſo high that none can ſcale it, ſo thicke that none can batter it. Not to mention the twelve foundations of it, deeply laid, that no blaſts can overturne it.

And verſ. 14.

2. To lie foure-ſquare. Revel. 21. 16.

2. It is ſaid to lye *foure-ſquare*, noting the further ſtabilitie of it, that it ſtandeth faſt and unmoveable. Whereas the fortune of the beſt Cities here below ſtands upon a ball in a plaine, and that but upon one point, eaſily moved

and

and toſſed to and fro: all things here run but on wheeles: but this *Ieruſalem*, and the happineſſe thereof cannot bee moved, nor ſhaken; but ſtandeth faſt for ever.

3. This Citie is ſaid to bee of *pure gold*, which conſumeth not; and the wall of it of *Iaſper*, noting the never-fading greenneſſe of it, and that all things in it are freſh without ſatietie, the joyes thereof immortall without loathing, the *wall thereof* ſtrong and ſtable, without decay. 3. To bee of gold & jaſper. Revel. 21. 18.

Theſe outward and ſenſible reſemblances are to let us ſee the ſtabilitie and perpetuitie of this heavenly *Citie* & Kingdome; which compared with the fading eſtate of earthly Cities (ſuch as we have heard)

may teach us to withdraw our hearts, our love, our confidence from the one, and to set and place them on the other, seeing, *We are come to mount Sion, and unto the Citie of the living God, the heavenly Ieruſalem, — and to Ieſus, — whoſe voice once ſhooke the earth, and ſhall once more ſhake Heaven alſo; And* (as the Apoſtle addes) *this word, yet once more, ſignifieth the removing of thoſe things that are ſhaken; as of things that are made, that thoſe things which cannot bee ſhaken may remaine. Wherefore, we receiving a Kingdome* (even this Citie mentioned) *which cannot bee moved; Let us have grace, whereby wee may ſerve God acceptably, with reverence and godly feare.* Grant us this grace for thy great

Heb. 12, 22, - 24, - 26, 27, and 28.

names

names ſake, O holy Lord and Saviour Ieſus Chriſt; to thee with the living Father, and eternall and ever-living Spirit, be aſcribed all the attributes of greatneſſe, praiſe, and glorie, now and for ever and evermore,

Amen.

FINIS.